

# Calvinist Contact

An independent Christian weekly

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## Vision users happy with product so far

Paul De Groot

EDMONTON — Vision Television's long, painful birth seems to have paid off for Canada's religious communities.

The new interfaith television network, which began operating in September, is getting good marks from viewers. Vision executives and backers are also enthusiastic about their product which, they say, has in some ways exceeded their expectations.

"From the beginning our hope was that this would not be only a religious channel but would provide alternative television viewing. As we look at it now, we are thrilled at the ability of this network to provide alternative programming," says Rev. Randy Naylor of the United Church.

The televangelist stereotype of religious programming was a serious obstacle to Vision and its predecessor, the Canadian Interfaith Network (CIN).

Intended to represent the broad spectrum of religious communities in Canada, CIN crumbled when Roman Catholics, Anglicans, Jews and others elected not to participate as partners in its co-operative structure.

### Beyond expectation

Vision emerged from the wreckage of CIN, adopting a more commercial structure in which religious groups simply purchase airtime on the network, which is run by an independent board.

All along, Vision's most stalwart

backers, notably the United Church, insisted that religious television need not follow the well-worn televangelist road. They believe the network has proved them right.

"For most viewers it has been so much more than they expected it to be," Naylor said in a telephone interview.

"A lot of viewers are writing in and saying that on any given night they see something there they want to watch."

One of the steadiest users of the new network are Canada's Seventh-day Adventists, who broadcast two half-hour shows each week. Seventh-day Adventist spokesman Gerry Karst says response to the programs so far has been "quite good," and the church will probably continue with its current broadcasting schedule for the foreseeable future.

Response has come in from both the Seventh-day Adventist community and those outside the community.

See MUSLIM — p. 6.

### Thinkbit

*A world traveller upon seeing a Third World citizen reading his Bible under a tree, said to him: "In my country that book is considered out-of-date."*

*"Sir," came the reply, "if it weren't for this book, I'd be eating you."*

*From: Liberty, a magazine of religious freedom*

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## Crises lead students to Chaplain

Robert VanderVennen

TORONTO — As a pastor on the university campus, Derk Pierik finds himself ministering to students especially in their times of personal crisis, he says as he reflects on the past year in the light of the background of nine years as campus chaplain at the University of Toronto.

"By far the majority of students who come to me face some crisis: depression, family crisis, a broken relationship, work overload, marriage problems, academic failure, and the like," he says. "Their crises often seem overwhelming to them. Young people today experience a much more demanding and competitive world than my generation did. Their faith also is tested more intensely by the culture they live in, and that is especially true at the university."

Pierik says that many students discover that their momentary crisis has deep roots in unhealed hurt. He says, "It grieves me to find so many young adults from Christian homes carrying around heavy burdens of hurt, insecurity, religious doubt, guilt, loneliness, and often a deadening sense of worthlessness. Too many are haunted by a strong wish to be dead, even to kill themselves."

### Problems with sexuality

Many students who talk with him about personal hurt sooner or later bring up problems dealing with their sexuality, Pierik reports. They may feel guilty about their sexual feelings or behaviour, attraction to pornography, inability to relate intimately with others, homosexuality, or the like. "What

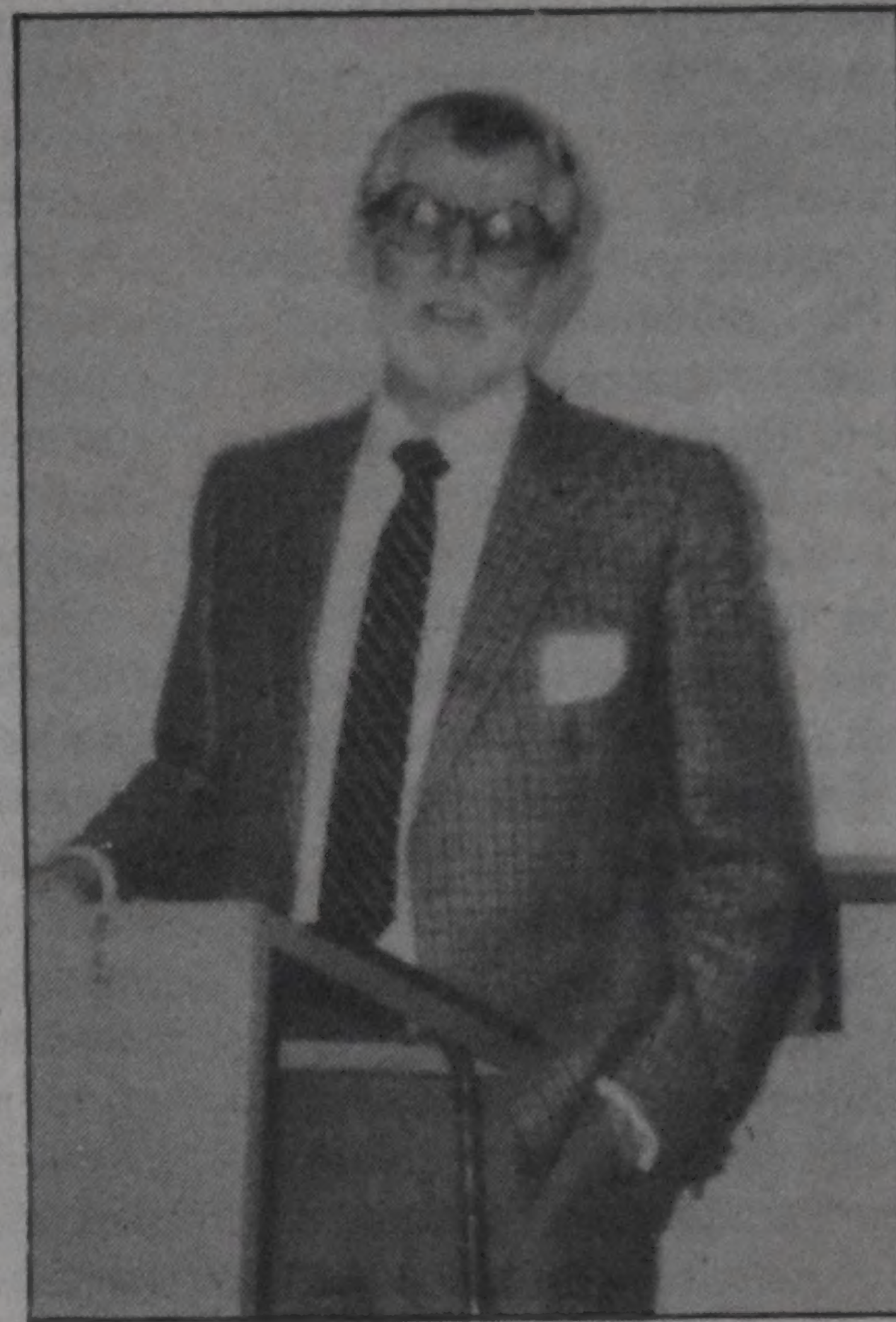


Photo: Robert VanderVennen

Rev. Derk Pierik speaks to students at the University of Toronto.

strikes me most," says Pierik, "is the strong feelings of guilt, shame and embarrassment about their sexuality that many people carry around."

Some students indeed have good reasons to feel guilty. "But we seem to have done too good a job of preaching God's wrath against sexual misbehaviour," while at the same time not communicating a positive affirmation of our sexuality and Jesus' redemption of sexuality, he says. "Sexual confusion reigns all around. The church has good news also for the area of human sexuality."

See NEED — p. 2.

## CPJ urged to "shed the Christian rhetoric"

Doug Koop

Christian Week staff

CALGARY — What is a Christian group to do when a high profile former politician makes public statements which misrepresent and are demeaning to them? It happened last year in Alberta, and the problem remains unresolved.

At a Human Rights awards luncheon sponsored by the Alberta Human Rights Commission last December 10, former MLA and Progressive Conservative leadership contender Ron Ghitter spoke about the failures and successes of Alberta's human rights legislation.

In the course of his remarks, Ghitter included Citizens for Public Justice (CPJ) as an example of an organization which displays "racist, prejudicial and bigoted attitudes" that cause great harm to innocent individuals.

Ghitter's impressions came from his experience as chairperson of the Committee on Tolerance and Understanding which toured Alberta in 1983-84 in the aftermath of the Jim Keegstra affair.

### Subhuman

"Bible in one hand and dictionary in

the other, in the aura of the goodness of their religion, [they] took their literal interpretations of biblical teaching and their particular belief systems to demean natives, visible minorities and Jews as being subhuman members of our community," Ghitter said.

CPJ defines itself as a national public advocacy organization which works to express God's spirit of love, justice and healing in Canada's public affairs. They

See EQUAL — p. 3.

### In this issue:

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Vicky Van Andel describes three weeks of relief work in Nicaragua ..... p. 10  
Farmers markets are popular in Nova Scotia says Anne Hutten . p. 11  
Canada is still attractive to Dutch farmers — Dutch section ..... p. 17

### Future issue:

Patricia Westerhof-Nyman interviews Hamilton poet John Terpstra  
Paul De Groot examines what's behind the controversy "Who is a Jew?"



Photo: courtesy CRWRC disaster response team

Vicky Van Andel describes how she and 12 other members of the CRWRC disaster response team worked in Nicaragua after Hurricane Joan struck. (See p. 10) Pictured here are children playing near the rubble of houses and trees in Bluefields, Nicaragua.



## Need for friendship strong

...continued from page 1.

Students away from home at university often feel alone, without a friend in the world to whom they can confide. Family may be miles away, and in any case may not understand the kinds of problems a university student contends with.

A young woman came to see Pierik some months ago, not with heavy personal problems, but just to ask if she could see the chaplain once in a while to talk with him as to a "big brother." He found that request to be very gratifying. Students don't need to have a personal problem in order to feel free to talk with the university chaplain, says Pierik.

These experiences on the university campus show Pierik that solid friendship, preferably in the setting of a Christian community, is both a treasure and a necessity. Many people can find friendship in their church, but for many others, especially young people and particularly for students away from home, small clusters of friends are essential for personal stability and growth. Friendship support in a church is very hard to structure, and may depend very much on church members having an open ear and time to listen.

### Discipling for wholeness

From keeping careful records about how he spends his time at the university, Pierik finds that he counsels with about 100 people each year, for an average of four visits each. In 1988 he has had personal consultations with 55 women and 34 men; one-third of the

total were members of the Christian Reformed church, which supports Pierik's ministry, as well as supporting other university chaplaincies in Canada and the United States.

He counsels university staff members and former university students, including some who are now pastors. Most people who see him come at the recommendation of other students or campus ministry staff, but some come after hearing him speak somewhere.

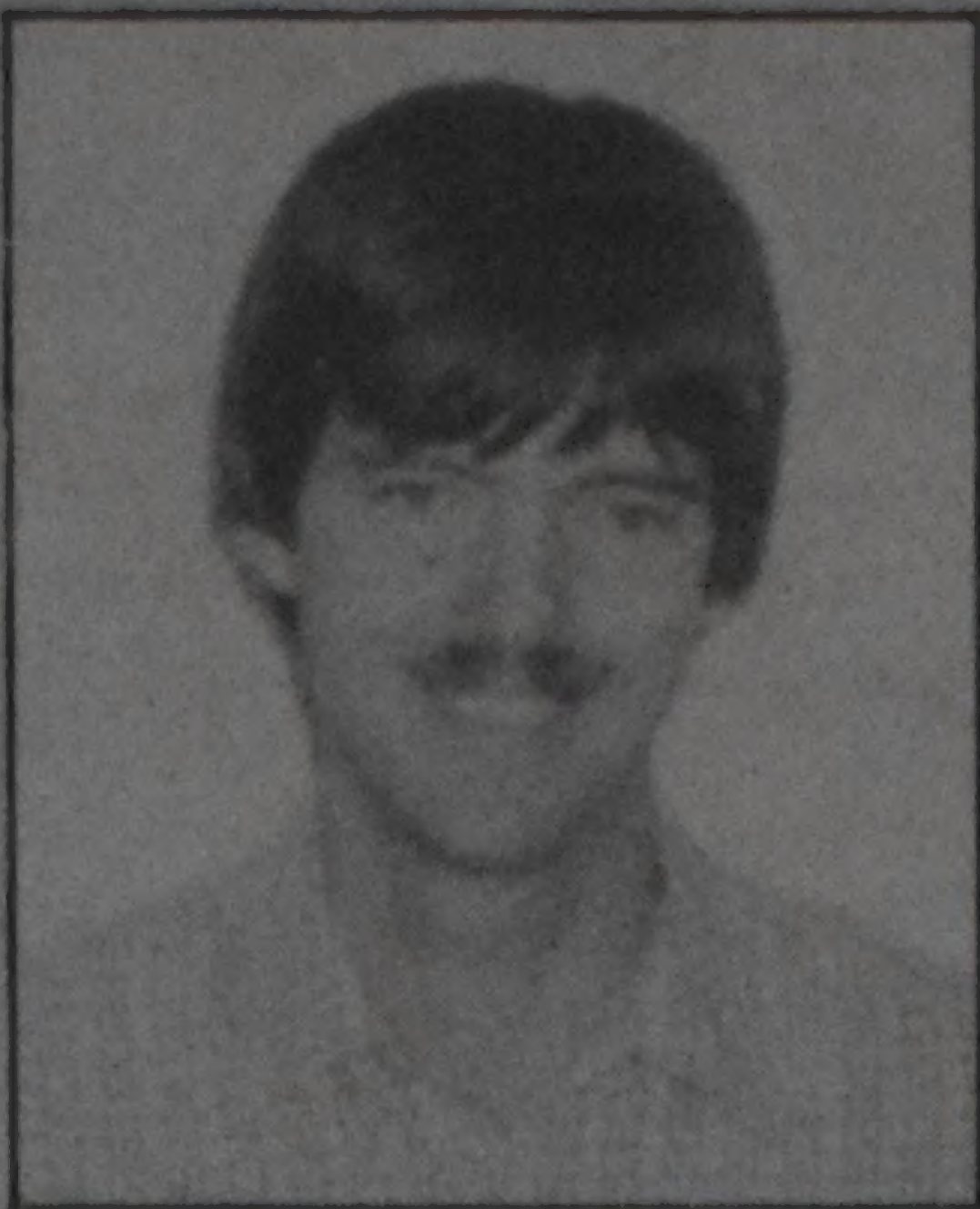
"Making disciples" is how Derk Pierik sees his campus ministry, and especially the personal counselling he does. For him "making disciples consists of educating people to meet Jesus Christ and to grow more deeply into him in the everyday affairs of their lives."

Pierik laments that students, like many others in churches, have the habit of separating their "spiritual life" from all else. "But Jesus Christ promises students the fulness of his salvation in every atom of their existence," he contends. "His redemption and healing extends to their academic work, career choices, relationships, their stewardship, their bodies, their feelings, their self-image — to everything."

Pierik finds great challenge in ministering to students because they are in the front lines of the spiritual warfare for the hearts and minds of young people today.

## BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Gus Polman.



### An earthquake with your coffee?

Though I generally do not proclaim New Year's resolutions, I do regularly examine my life and make efforts to renovate particular aspects that seem in need of repair. Writing this column has focused my attention on my response to the news media. The news media is so vast and all-encompassing that everyone must relate to them somehow, but often these relationships are formed passively and unconsciously. Because the news comes "at us" without asking for a specific response, we usually don't develop well-thought out habits for handling what we hear. When our morning coffee is accompanied by a disembodied voice informing us that 40,000 have died in Armenia, snow is expected tomorrow and the dollar continues to drop, is our digestion affected? How do we deal with such news?

News simply consists of information that is new to us, but I find it helpful to divide it into three categories: media news, news communicated to us personally, and the gospel (which literally means, "the good news"). At first glance these three categories may seem to belong to three different worlds, but I believe placing them side-by-side will help us develop a stronger perspective on responding to the news.

#### The media knows your interests?

When a radio news editor gathers the bits and pieces that will form a five-minute newscast, her leading concern will be, "What will our audience find interesting?" Thus, this morning's news of quake victims was preceded by a cheery, "Good news for all you ski buffs: the weatherman promises plenty of the white stuff for the weekend." The same broadcast ended with a tale of a mock jury in Vienna declaring Cain not guilty of premeditated murder because he had rashly acted out of jealousy. Someone somewhere had decided that I would find those three items interesting.

There's good cause for our news editor to use the criterion of interest: the other two news categories (which both date back to the beginnings of time) also use the interest measuring-stick to some degree. When we tell or hear about the goings-on in the lives of others, we particularly enjoy those tales that include intrigue, spice and a juicy ending. Unfortunately, stories that add artificial seasoning quickly degenerate into gossip — perhaps not totally true, but certainly interesting.

The same holds for the gospel: we find the good news much easier to take when a little interest-value is added. Perhaps the Holy Spirit kept this in mind as he inspired writers to record their words through a marvellous variety of stories, poems, proverbs, prophecies, parables and teachings. However, once again, if we add artificial seasoning in the name of maintaining listener interest, the meat of the gospel decays into a "make me feel good/keep me entertained" mush. When "is it interesting?" becomes the primary issue in any of the three news categories, we respond from a self-serving appetite for entertainment.

Though the news media doesn't ask us for a specific response, the gospel certainly does. It confronts us with that dramatic paradox that we are created in the image of God, and yet are completely helpless, broken and totally dependent upon his love. And his overwhelming love comes to us free of charge, encouraging us to grab it and spread it where needed: everywhere. The news editor of the gospel demands a very specific response: that we love and trust him with all of our being, and our neighbours as ourselves.

Out of our response to this great news, we can consciously form responses to the other two types of news. The stories of the lives that intertwine with our own may remind us of the brokenness of our condition and the great need for the healing love of the Lord, of the loveliness that can be enjoyed as we image our Creator, or of the Father's compassions, which are new every morning.

#### How do we respond?

But what of the quake victims sandwiched between the ski report and Cain's acquittal during our morning coffee? I can't pretend to understand how the Lord encourages us to respond to such news, but I do believe that such a response would include:

- A renewed commitment to be channels of God's love. Though we feel helpless sorrow when we see an Armenian mother weeping beside the rubble of a school that contains the bodies of her children, we also are reminded that such mothers exist in our own community.
  - Learning to live as planetary citizens. The global village created by the news media stretches our understanding of how the image of God is present in human flesh, of who are our neighbours, and of powers and principalities at work on a large scale. Our stretched understanding challenges us to greater humility and compassion towards our fellow human being, and great skepticism towards the powers that be and our culture's own lifestyles.
  - Refusing to passively accept the ski/quake/Cain news sandwich. While that may be the only news vehicle available to us at certain times, we should never fail to feel frustration with such attempts to cater to our selfishness.
  - Feeling deep in the bowels of our being the brokenness and evil that is so powerfully active, and praying for the grace of God to seep into situations that seem hopeless to our eyes, and for our Lord to return soon and renew his groaning creation.
- Perhaps we should simply pray that as the news media helps us to grow in global understanding, we not use this knowledge to become sounding gongs and clanging cymbals, but rather instruments of his peace. Such a response may be simple, but its results may be profound.

Syd Hielema teaches music and English at Toronto District Christian High School, Woodbridge, Ont.

1989 LECTURESHIP IN CHRISTIANITY AND LEARNING

## The Quest for the Historical Kingdom

N. Thomas Wright

Chaplain and Senior Lecturer in New Testament Studies,  
Worcester College, Oxford University

N. Thomas Wright is a widely respected scholar in New Testament studies. He is the author of *Colossians and Philemon* (IVP, 1986), a biblical commentary in the Tyndale series. Recently, Wright revised and updated Stephen Neill's well-known historical survey of biblical scholarship, *The Interpretation of the New Testament: 1861-1986* (Oxford, 1988). He is also co-editor of *The Glory of Christ in the New Testament* (Oxford, 1988).

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N. Thomas Wright:

1. **The Battle for the Kingdom: Jesus and the Temple**  
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7:15 p.m.

2. **The Victory of the Kingdom: Jesus and the Cross**  
Wednesday, February 1, 1989  
1:45 p.m.

3. **The People of the Kingdom: Jesus, the Church, and the World**  
Wednesday, February 1, 1989  
7:15 p.m.

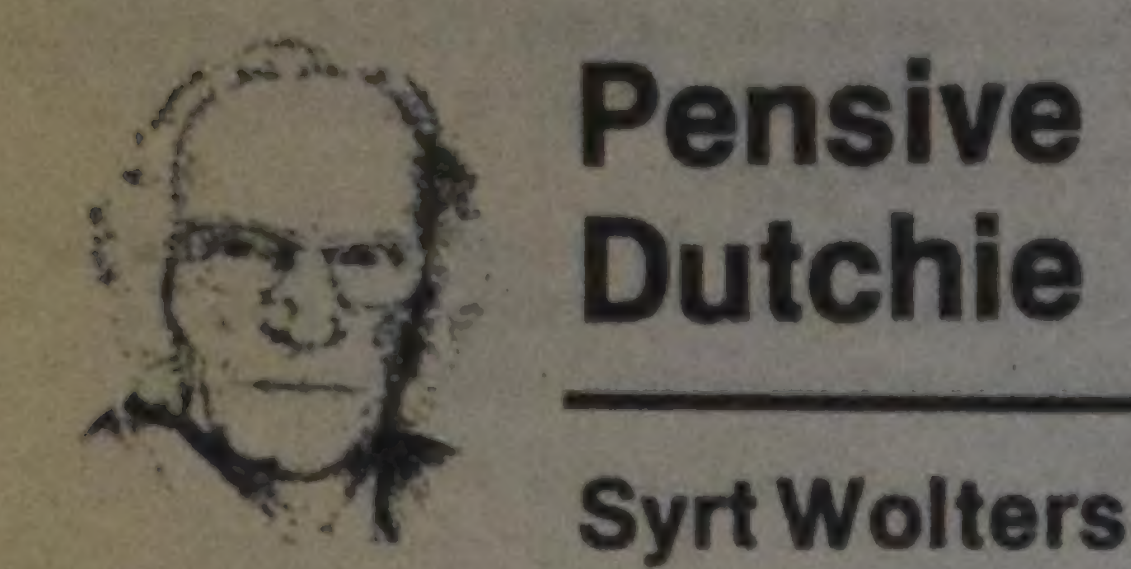
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**Pensive Dutchie**  
Syrt Wolters

# What do you think of the language issue in Quebec?

**Syrt Wolters**

What shall I say? Living in the westernmost province of Canada, British Columbia, with perhaps the lowest percentage of French citizens, we really do not sense the same emotional reactions to the language issue as do others in Quebec and in adjacent provinces.

We look at it more from a distance; whether that gives a better perspective, I'm not too sure.

As I understand the issue from a historical point, it was agreed that Quebec, when conquered by the British in 1759, was permitted to keep French as the main language of the province. I can understand why the Quebec people wanted to keep their own language. Even now, more than 90 per cent of the French Canadians live in Quebec. The remaining 10 per cent is scattered over the rest of Canada. In B.C. the percentage is very low. These scattered French people became anglicized to a great extent in the same way as most immigrants became anglicized.

We in the west don't have a problem with the desire of the people of Quebec to keep French as their main language. What many people in the west do dislike is that Quebec wants the whole of Canada bi-bilingual, while it wants Quebec itself to be exclusively French-speaking. This idea does not go over too well on the west coast. The people here find it a waste of money to impose bilingualism on a virtually non-French speaking population.

Most people here were very pleased that Canada's supreme court declared Language Bill 101 unconstitutional. We

reasoned: If Quebec wants Canada to be bilingual, it should set an example by being bilingual.

Personally, I am very much afraid that this language issue in Quebec will remain a very destructive tumor in the body of the entire nation. Not unlike the situation we find in Northern Ireland. A solution acceptable to both parties seems impossible to achieve.

When my wife and I visited London last summer and we walked around Buckingham Palace, we found that it looked more like a concentration camp than a palace for a queen. When we expressed our amazement about the stark and forbidding appearance of palace and grounds (at least in the front), we were made to understand that England had to deal with Northern Ireland! That's why the grounds were surrounded by a high brick wall with heavy barbed wire on top!

I am afraid that the hostility of the people of Quebec will grow more intense, if they don't get their way. Their only solution seems to be: satisfy us all the way or nothing! And only when the rest of Canada is willing to give in to all the demands of Quebec, will we have peace, a peace, which boils down to an armed peace, which is no peace at all!

Separation of Quebec from the rest of Canada may well prove the most desirable way to solve the problem, in spite of its drastic character. Perhaps the rest of Canada should urge Quebec to go independent.

*Syrt Wolters is a semi-retired barber living in Victoria, B.C.*

## Equal validity

... continued from page 1.

have a long record of support and intervention on behalf of the natives and other minorities, and are adamantly opposed to racism.

The CPJ executive was understandably annoyed when word of Ghitter's remarks filtered back to them. In early March, provincial council chairperson Jim Choles sent Ghitter a letter which carefully refuted the specific charges, and asked for a formal apology.

A few weeks later they received an arrogant reply. Ghitter acknowledged a difference of perspective, argued that CPJ considers the beliefs of non-Christians to be flawed and inferior, and urged them to "shed the Christian rhetoric."

"When you are ready to say that other belief systems have equal validity with yours, I will gladly accept that CPJ are dedicated to the equality of man-and-womankind regardless of their beliefs," he wrote.

In June Choles responded with another careful letter. Again he attempted to explain CPJ's understanding of tolerance, and again asked Ghitter to address the matter of CPJ's record regarding native rights and justice for minority groups. No response to this letter has been received.

"CPJ quite agrees with Mr. Ghitter that racism and bigotry are evils to be combatted by all people of good will. We differ on the ways public policy should deal with differences of beliefs," says Tom Bateman, CPJ Calgary director.

At its core, the debate is about different understandings of tolerance in a pluralistic society.

CPJ argues that "pluralism is a recognition that different people in society have different beliefs and wish to live in different ways." Ghitter, on the other hand, states that the only tolerant viewpoint is one which regards all belief systems to be equally valid.

The Ghitter-CPJ misunderstanding highlights one of the emerging tensions of our times. "The conflict between equality and freedom is shaping up as one of the most important issues of modern politics," says Work Research Foundation director Harry Antonides.

This case supports Antonides' contention that when rights are no longer seen as a protective shield against abusive power, but instead become claims to be made on and delivered by the state, "equality becomes a rationale for government to engage in social engineering."

CPJ agrees with the first definition of rights, saying "governments should protect and facilitate" the rights of people to hold different beliefs and live in different ways.

Ghitter inclines toward the second, convinced that the power of the state must be used to create more tolerant attitudes by minimizing the differences and levelling the distinctions between peoples.


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## Let's hang on to the "notwithstanding" clause

Ever since Quebec adopted its new outside/inside policy for store signs, there has been much talk about dropping the "notwithstanding" clause from the Charter of Rights and Freedoms. This clause allows a province to opt out of a provision of the Charter as it applies to a certain situation for a period of five years, after which it can again opt out.

What's the use of a Charter, one may say, if it allows a province to opt out of its provisions? Actually, it's very useful for a country that wants to remain a parliamentary democracy, in which the will of parliament is supreme. Without the "notwithstanding" clause, this supremacy would shift to the judicial system, with the interpretation of judges ruling supreme.

What the Charter does is make any departure from the rule of the Charter politically difficult. When a province wishes to take away a

human right, as in the case of Quebec when it took away a language right from the Anglophone minority by forbidding outside signs in English, it has to declare in an act of parliament or legislature that a certain rule will be in effect notwithstanding a provision included in sections 2 or sections 7 to 15 of the Charter.

This parliamentary act of a province alerts the opposition, the press and the people that a human right has been taken away. Such a safeguard is deemed sufficient in a parliamentary democracy.

It would seem to us that premiers Peterson of Ontario and McKenna of New Brunswick are not speaking on behalf of a parliamentary democracy when they express their desire to do away with the "notwithstanding" clause. The Charter as is has already placed too much power in the hands of the judges. Canada needs an escape valve from that power.

## Editorial

## Machine problems in the backyard

Democracies are fine when they work. I once had a Democracy in my backyard, but no matter how hard I tried, I couldn't get it started. Part of the reason is that I never read the manual, which says something about rights, responsibilities and keeping the machine well-oiled. Another reason is that Democracies have a way of resisting the will of ordinary people like me.

Take the last election, for example. I didn't want Mulroney to win, but he won anyhow. Problem is I didn't want Turner or Broadbent to win either. So the whole blooming Democracy resisted me no matter what I wanted. In the meantime my backyard was overrun by political weeds like Sunday shoplifting, bird immigration and abortion on command.

My neighbour tells me that down the street a fellow has a Communism. That's a party machine. It doesn't work either because it takes 14 people to get it started, and there are never enough people at home at any one time. He's thinking of trading it in for an Islam.

I don't know anyone here who has an Islam, but *Consumer's*

*Report* indicates that they run mostly on oil and demonstrations. Besides, they tend to chew up all the good plants along with the weeds. And once you get them started they won't stop unless you first hijack or bomb a plane.

I hear they have been importing Dictators from South America and Tribalism from Africa. They are fairly expensive, especially the Dictators, but no one has ever seen any of them perform. Tribalism comes in seven competing parts, each of them guaranteed to destroy the other. Dictators make the least amount of noise, but they tend to cut off your limbs while you operate them. They're a bloody nuisance.

I guess I'm stuck with my 1989 model Democracy. Maybe I could get it to work if I read the manual carefully and squeezed a few drops of oil on the gears. Would it be appropriate if I prayed for it from time to time? Would they take back the guarantee if I asked God to be in charge of maintenance?

Got to do something. Those weeds are getting out of hand.

## Do our kitchens have only an even number of cups?

There is something odd about the fellowship in most churches, something that never seems to get straightened out, though it cannot be said that this is so because nobody knows about the problem. Some time, somewhere, the problem gets mentioned, and people nod their heads in agreement that something should be done about it. Then, they promptly forget about it, continuing in their old ways.

A widow from British Columbia just recently drew my attention to this ancient phenomenon as she poured her heart out to me. Although her problem concerns herself and her church, it's just another version of the same sickness that plagues almost every church.

Being a single person, she feels shut out of the fellowship of her church in a very real way. People who used to invite her and her husband for coffee after church no longer do so. She is afraid to attend social events in the church because she does not know where to sit and with whom; so, she ends up staying home. "We [singles] don't belong anymore," she wrote. "This world is a couples' world."

When she does get invitations they go somewhat like this: "Do you want to come over tonight? R. and B. and S. are also coming." R. and B. and S. are all widows. "Widow night," she wrote; "I hate it."

What this woman would like is being invited along with other couples. Having been married for many years, she likes having men around. I can well understand that. Even though I'm not a widower, I like having other women around when my wife and I visit others. In fact, we don't like it when men and women always sit in separate groups during a coffee visit.

"Is it so hard when you have people over to ask one single person too?" she continued, "or call when there is a social, 'Do you want to sit with us?' and once in a while put your arm around us?"

In a post script to the letter she indicated that she was still learning to apply the hymn of St. Francis of Assisi to her life, especially the words — "O Master, grant that I may never seek so much to be consoled as to console." That is a wonderful striving on her part, a fruit of the Spirit. But it doesn't solve the problem of the church, does it?

If the scriptures have anything to say about this matter then it is that widows (and one can safely add other single persons to this category) are supposed to *be* consoled. Besides, 1 Corinthians 12 shows clearly that every member counts and enhances the Body. In other words, inviting a single person enriches your *coffee klets*, whether you serve *gebakjes* or not!

Are we listening to the outcry of the widow's letter, we couple-freaks of the world?

BW



## Letters

### Did editorial promote pre-marital sex?

How can I agree so much with your editorial "Browsing in the Christian Garden of Sexuality" (Dec. 23) and still be so upset with it?

It boils down to this analysis. Sexuality certainly is a gift from God to be enjoyed by his creatures. In fact, sexual difficulty is intricately involved in much marital dissatisfaction. Therefore, we need to develop a positive attitude toward sex the way God intended it to function in our lives.

The question is how do we develop that positive attitude? Was God mistaken in forbidding pre-marital sex, fornication? Or is he all-wise and did he perhaps have our good in mind? My argument is that all Christians know that certain sexual acts are reserved for marriage.

When we taste the garden through lack of self control, "perhaps a little early" as you put it in your article, we are beset with guilt feelings because we know we have done wrong. It is often hidden guilt feelings that are at the root of marital sexual dissatisfaction. In other words, "tasting the garden early" can be the *cause* of a negative attitude toward sex besides being rebellion against God.

Did your article promote pre-marital sex? Not directly. But when you say "we

should be less uptight about truly-in-love young couples who 'have to get married,' " you are changing the criteria for when sex may be fully enjoyed with God's blessing. I take you to say that we should still be uptight if couples have sex in an infatuation stage, but when their love has matured it is not so bad.

Should they wait till they are engaged or just till they are in mature love before they decide the temptation is too great? How do they decide what is mature love? Remember, they don't have the benefit of 25 years of hindsight.

Wouldn't it be easier to affirm the Lord's command and encourage our young people to our utmost to understand that the Lord made us desirable sexual beings, but the full expression of that sexuality is reserved for marriage.

I would encourage you to take an indepth look at this topic for it certainly is an important one. What does it mean to be a woman or a man in God's world? How do we complement each other? What are the conditions necessary for full sexual enjoyment that is so close to the heart of a fulfilling marriage?

**Theo Hoekstra**  
Hamilton, Ont.

### Counteracting the virus of self-gratification



Etching on the Song of Songs by George Langbroek.

Thank you for your editorial of Dec. 13, 1988 — "Browsing in the Christian Garden of Sexuality" (what a great title). You have put into literary form, what I am doing in a visual art form.

Your use of the Song of Songs as a guide for a proper understanding of and attitude toward our sexuality was especially appreciated by me because I have just finished a series of seven coloured etchings on this Song of Songs. Three of the etchings correspond directly with the images and ideas you mention. They are:

- the lover as a gazelle coming to his beloved,
- not to arouse love until it so desires (or it is ripe, as I put it),
- and the idea that we do not seek to control or manipulate each other in our relationships.

Passion and love is for mutual gratification.

In our society, Christian or non-Christian, there is a virus (as you said it) which for me makes it very difficult to

graphically portray passion and love without it being perceived as pornography. This virus has twisted our attitudes and shaped our ideas so that it is almost impossible for us to recognize or distinguish between the beauty of our sexuality or sexuality for self-gratification, as in films, magazines, etc. We tend to tar it all with the same brush.

For instance, may I as a Christian artist portray a man fondling a woman's breast, or a woman browsing in the garden of her man? I believe as a Christian artist that my work has to be as honest and forthright as the Song of Songs. And to the extent that I am able to show love and sexuality, with the Spirit's guidance, as being good and beautifully creational. My art is testimony to the healing and love Christ has brought back into his creation, with a proper perspective on passion in the lives of his people.

**George Langbroek**  
St. Catharines, Ont.

### A matter of placing the antithesis correctly

I appeal the call made by the referee-editor when he entitled the Weenings response (Dec. 23) to my letter (Dec. 6) "A Calvinist rebuke from non-Calvinists." Just how Calvinist was the rebuke?

The argument of the Weenings that "it is contrary to the scriptures to assume that an unregenerated person can adequately represent and work on behalf of Christians" sounds right, but is it? In my opinion, the trouble with much of Christian politics lies in the use of the concept of the antithesis: the contrast between the righteous and the wicked, the redeemed and the carnal-minded.

Indeed, the antithesis has been with us since our fall into sin. In Genesis 3 God says that he will put enmity between the serpent and the woman, his offspring and hers. But the designation of offspring belongs first of all to demons and to our Lord Jesus Christ. And thus the antithesis runs between Satan's Kingdom and the Kingdom of Christ, not necessarily between people who go to church and people who don't, or between the CHP and the other parties.

In humility we confess that even the most holy — dedicated, committed — have only a small beginning of obedience to what God expects of us (Q. & A. 114, *Heidelberg Catechism*). The redeemed are in the process of being redeemed.

#### Appealing to Caesar

And while they are in this process, they are called to awaken a response to God's love in others. John Calvin stressed that, although the followers of Jesus Christ are not of this world, they are in it. So, he had wide correspondence with kings and nobles of his day. Subsequently, the Reformed *Gallic Confession* was directed to King Francis II of France, the *Belgic Confession* to Philip II of Spain.

God loved the world so much that he

sent his son. He has not given up on it. There are structures and relationships, which God in his grace maintains, redeems, and reforms. Jesus acknowledged Pilate's authority when he defended himself. Was it an idle hope that Pilate would hear him? Paul in Romans 13 does not take a revolutionary approach to the magistrates of his time. Peter says "Fear God, honour the king" — who might well have been Nero. Was he not pleading that Caesar would repent and see the Kingdom of heaven?

#### Agents of reconciliation

Our first and essential calling also in (Christian) politics is to seek the Kingdom of God. We are to be its ambassadors. If we are called to vote we should use our ballot so that our neighbour will be won for Christ. Not by power, nor by force, but by his Spirit.

Our anointed King, Christ, was not above identifying with his enemies. He died for us when we were just that! His own have no other business in this world than to represent him clearly. We have no democratic power base, no calling to outvote the pagans; no calling to fight the world with its own weapons.

I don't want the present minister of transport, who up to now has not answered my letter, to miss out on Christ's victory. From my Lord I learn to bless those who curse me.

He also taught me that one had better not build a tower, if one doesn't have sufficient means to finish it, let alone engage in an election fight one can't win. On the contrary, that realization would bring one to ask for shalom (cf. Luke 14:28ff). Maybe in Christ we have more to contribute to that peace than our opponent does.

I know of conservatives and communists who became Christians. I know how I became a Christian.

**Jan D. Pereboom**  
Vineland, Ont.

### Luther and Santa don't mix

Christmas '88 has come and gone. Just as Halloween '88 (or rather, Reformation Day) has come and gone. Something interesting has caught our attention concerning these two occasions.

On October 31, many parents forbade their children to go "trick or treating." They said, Reformation Day must be kept foremost in our children's minds, our church heritage must be maintained. Halloween is evil, etc., etc.

This past Christmas we heard the children of these same parents saying ever so innocently, "Santa Claus came to our house last night and left all the presents at the front door. Now we get to open them!"

Our question — why the double standard, Dad and Mom? Don't do at

Christmas what you accuse others of doing at Halloween.

Something to think about as we roll into 1989.

**Ralph and Ruth Veldstra**  
Hannon, Ont.



#### A special article

Thanks for a great Christmas issue of *Calvinist Contact*. We especially enjoyed Ron Dube's "A special gift this Christmas." In fact, we used it in our Bible discussion dealing with forgiveness.

**Jacoba Bos**  
Strathroy, Ont.



## Muslims new to venture

... continued from page 1.

Broadcasting is a relatively new experience for North American Muslims, and their programming on Vision is "still in the birthing stage" says Muin Muinuddin of the Council of Canadian Muslims. The Council has not been able to get local Muslim communities to contribute, in both program material and financial support, like it had hoped. Most of the programs so far have depicted the activities of Muslims in southern Ontario.

"It's a new obligation. It takes time."

Muinuddin said he would also like to see more representatives of minority religious communities working in Vision studios.

### Mix of two

The network divides its

programs into two categories, "Mosaic," and "Cornerstone." Mosaic programs are produced by religious groups themselves. The United Church produces Spirit Connection, Canadian Muslims present the series The Muslim People, and Seventh-day Adventists have Christian Lifestyle Magazine, for example.

Cornerstone programs are selected and presented by the Vision channel itself. Among the most popular are:

- It's About Time, a television "magazine" with a variety of stories about individuals struggling to live out their values
- North-South, which looks at Third World issues
- Background to Danger, with documentaries about the world's trouble spots,
- Sounds Good, a half hour

presentation of gospel music, • Harpur's Heaven and Hell, an hour-long interview program with major religious figures, hosted by author and former Toronto Star religion editor Tom Harpur.

One of Vision's best sources of high-quality, original material has proven to be the National Film Board. Many NFB films are getting their first national broadcast on the vision channel.

### Access breeds contentedness

Vision's president, Ron Keast, may not have the plush office suite of most other television network leaders — crammed into what was once the side aisle of a United Church on Toronto's Queen Street, it is painted in military-surplus gray — but he's tickled with the response Vision has gotten from viewers and cable operators.

The channel is distributed by satellite to cable operators across Canada. About 4.5 million Canadian homes have access to the signal, although they must have a channel converter or a television capable of receiving more than the basic broadcast channels.

"The only people who don't like Vision are the people who haven't watched it," pronounces Keast during an

interview in his office.

Confident enough to appear frequently on the network himself to plug future shows, Keast has an impeccable background for the job. He earned a doctorate in religious studies while working as an executive at a Hamilton television station. He then headed the broadcast program at Ryerson Institute of Technology, one of Canada's premier training centres for journalists.

### Stragglers coming

Religious groups which resisted a religious network are coming on board Vision, Keast said.

Some Anglican programming will begin after Christmas and Roman Catholics have set up an office to decide how best to use the medium.

The network's backers also hoped it would attract some commercial advertising, subject to fairly strict rules

about what is acceptable.

About a half-dozen major corporations, including the Bank of Nova Scotia, Atari Computers, Fuji Film, Time-Life Books and National Geographic, advertise on the network.

The network still lacks some polish of the major commercial networks, but "we're trying the best we can on a \$1.98 budget to reflect the nature of Canada's multi-cultural reality," Keast says.

**For Crossword Puzzle and Calendar of Events, see next week's issue.**

## Close to the deadline — Fax it

Calvinist Contact has recently acquired a facsimile machine. We expect that many of our columnists, advertisers and readers will make use of this quick means of sending articles, ads and other communications. Our Fax number is (416) 682-8313.

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\$10,585,302 1988-89 Budget  
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## Assistant library director Seminary related matters

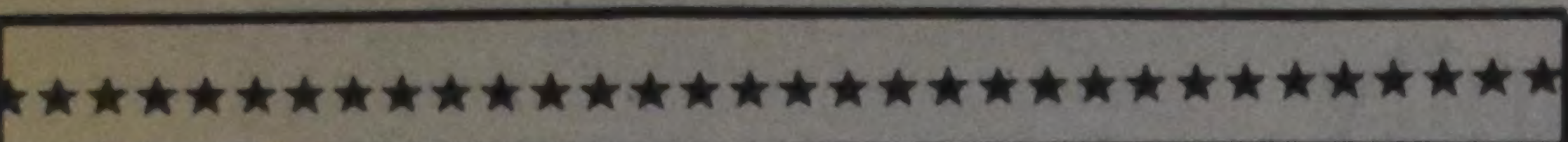
Calvin College and Seminary Library, an integrated library serving two institutions, is receiving applications for the position of Assistant Library Director, Seminary Related Matters, available **September 1, 1989**. The person occupying this position functions as the head of the Theological Division, serves as a liaison between the seminary and the library, supervises the building and classification of the theological collection, provides reference services, and, in general, oversees both technical and public services in the Theological Division of the library.

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A letter of application, five references, both personal and professional, a detailed resume, and statement of faith should be sent to:

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# Cinema summaries

Marian Van Til



Photo: Stephen Vaughan

## Rain Man

**Rated AA**  
*Stars Dustin Hoffman, Tom Cruise*  
*Directed by Barry Levinson*

Raymond Babbitt (Dustin Hoffman) is autistic. He suffers from that peculiar, still largely unexplained malady — physiological? psychological? both? — which causes its sufferers to live their lives as if they were a society of one, communicating minimally, if at all, and surrounding themselves with the security of unalterable routines. Autistics are often highly intelligent, though they don't appear to be.

Raymond is a voracious reader and has computer-like mathematical abilities; but he is oblivious to "normal" human relationships and to how to apply what he knows to problems, to life.

Charlie Babbitt (Cruise) is totally self-absorbed. He lives for his business (importing expensive sports cars) and his pleasure. Other people exist to meet his needs. Charlie is not stupid, but he lacks wisdom — and empathy for other human beings. In that sense, he is not unlike his brother Raymond.

When Charlie's father, whom he has hated since adolescence, dies and leaves a \$3-million estate, Charlie leaves Los Angeles for Cincinnati to collect. He is irate when he finds out that his money is in a trust fund for a brother — an *abnormal* brother — he didn't even know he had.

Charlie virtually kidnaps Raymond from his institution home and heads back to California, intending to bribe or blackmail his way into the fortune. But on the way he begins to understand and even care for his exasperating brother.

The film unsentimentally, but not unmovingly, lets us watch the bond that grows between Charlie and Raymond in those few days — though sometimes it's a bit too predictable. Neither of these guys is very likable at first glance, but the film gets us to see realistically beyond the surfaces without turning Charlie into an instant do-gooder and without exploiting Raymond's condition or our emotions.

Charlie's selfish shell could only be cracked, it seems, by this brother who asks nothing of him and who is unwittingly a link to the family and boyhood that Charlie wanted to forget. Confronting that past allows Charlie to uncover and develop a part of himself he had buried, making him a more whole person. (The film's title comes from a poignant scene in which Charlie discovers that Raymond is the "Rain Man" who sang to him when he was a small boy.)

Dustin Hoffman is astonishing as Raymond; he should win an Oscar for this performance (if those awards mean anything). Those who have known persons with autism of this type cannot help but marvel at Hoffman's ability to capture the right nuances of speech, gait, mannerism, and obsession with detail.

*Rain Man* is one of 1988's best movies.

## Native concerns high on agenda at Mennonite provincial meetings

WINNIPEG (MCC) — Native concerns were high on the agenda of two provincial Mennonite Central Committee (MCC) meetings in November, with delegates in Ontario passing a resolution supporting Native land claims and B.C. delegates approving the creation of a new Native Concerns staff position.

Around 2,000 delegates from Mennonite and Brethren in Christ churches in B.C., Alberta, Saskatchewan, Manitoba and Ontario attended this year's provincial annual meetings.

In Ontario, delegates called on the Ontario and federal governments to "negotiate in good faith" with the Teme Augama Anishinabe band with regard to their land claims, and to allow the band, located near the northern Ontario community of Temagami, to have a "meaningful role in managing and preserving the natural resources, especially of that land which may prove to be legally theirs."

The resolution grew out of a seminar at the meeting led by a member of the band. The seminar was designed to help

participants understand the dilemma of band members who, says Ray Schlegel, executive director of MCC's Ontario office, "are trying to stop outsiders from logging on land that they claim as their own."

At the heart of the dispute is a band refusal to allow construction of logging roads into the area until there is a resolution to their 111 year-old land claim. The roads would open up timber lands necessary to keep 50 sawmill workers employed in the town of Temagami.

The decision to create the Native Concerns staff position in B.C. followed the report of a special committee, made up of representatives from MCC, the Conference of Mennonites and the Mennonite Brethren Conference of B.C. The committee had commissioned former MCC volunteer Rick Zerbe-Cornelson to spend six months listening to Native leaders in B.C. and report his findings to an Inter-Mennonite Native Concerns Consultation, held in Clearbrook on September 17.

In his report, Zerbe-

Cornelson encouraged increased exchange between Native people and Mennonites in B.C. Delegates approved a resolution, brought to the meeting by delegates Peter Andres, of Clearbrook's Emmanuel Mennonite Church, and John Neumann, of the Killarney Park Mennonite Brethren Church in Vancouver, to appoint a voluntary service worker whose primary responsibility will be to "cultivate confidence and understanding of B.C.'s Native people by listening and dialoguing with them."

According to Andres, "we have to build trust if we want to have ministry in the Native community." The new Native Concerns staff person, he suggests, would help Mennonite church members and Native people to meet so that trust would be developed.

This will be the second provincial MCC Native Concerns staff position; MCC in Ontario has had a part-time Native Concerns staff person since 1987.

## Changing your name now easy in Ontario

CANADIAN SCENE — Individuals who decide to change their name may find it takes time for bankers, neighbours, and employers to become completely familiar with the new name. However, recent legislation introduced in Ontario has made it much easier to change to a new name.

Ontario's Change of Name Act replaces a system that required the applicant to go before a judge and explain the reasons for the name change. Today it's strictly an administrative process. While there are forms to fill and fees to pay, no one need appear in court.

Name changes are processed by Ontario's Office of the Registrar General, which registers all vital statistics in Ontario. Deputy Registrar General Despina H. Georgas says the new legislation has done more than simplify the old process. "Quite a number of changes reflect shifts in the social fabric and the make-up of families," she says.

Husbands can now add their wife's name to their own, with or without a hyphen, or simply adopt her name as their own. Women may keep their own name, add their spouses' to theirs, or formally adopt their husband's name alone. And for the first time, those in a conjugal (common-law) relationship can choose each other's names as well.

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# Church

Marian Van Til, page editor

## 1988 a memorable year for Soviet Christianity



Photo: Peter Williams

Priest sprinkling congregation with holy water at St. Sergy Lavra The Trinity in Zagorsk, 80 km north of Moscow.

WINNIPEG, Man. — Like most Soviet citizens, Christians in the Soviet Union welcomed *glasnost* and *perestroika*. But it was not until mid-1987 that the new policies were applied to religion. The year 1988, which marked the millennium since the Baptism of Rus in 988, quickly became a special year for all Soviet Christians. Whether the quite amazing events of the year will remain a wonderful memory or whether they constitute promise for the future, remains to be seen.

What kind of year was it?

**It was a year for religious literature.** In recognition of the millennium celebration, Soviet authorities granted the Russian Orthodox Church permission to print 100,000 copies of the Bible. The All-Union Council of Evangelical Christian-Baptists (AUCECB) received permission to import 100,000 Bibles. This was a major concession by Soviet authorities, considering that until 1988 only 450,000 of the approximately 4.1 million Bibles or New Testaments provided for Soviet people since 1945 had been officially approved.

But it was not to stop there.

Permission was received to import 5,000 sets of William Barclay's 15-volume New Testament commentary, newly-translated into Russian. The 10-year project was a co-operative effort of the AUCECB, the Baptist World Alliance and Mennonite Central Committee. The commentaries were well received; by year end the Soviet government's Council for Religious Affairs (CRA) approved a second shipment of 5,000 commentaries, to be sent in early 1989.

As well, the Russian Orthodox Church received

160,000 Lopukhin Study Bibles, a large three-volume Bible with commentary reprinted by the Protestant Bible Institute in Sweden. Ukrainian Orthodox, Baptists and Pentecostals all received permission to import Bibles and songbooks. Other republics received permission to import Bibles in national languages such as Moldavian, Latvian, Hungarian and German. By the end of 1988, Western church organizations were completing negotiations to import over one million Russian New Testaments next year.

Reflecting on the role of the Bible in Soviet life, the Soviet media published numerous statements from prominent Soviets who argued that it was not only believers who had been deprived of Bibles for too long, but that Soviet culture in general had suffered deprivation from not being able to read the Bible as a major work of literature.

**It was a year to celebrate Russian Orthodoxy.** The key millennial celebrations in early June were preceded by the successful restoration of the Danilov Monastery in Moscow and by a church council, only the fourth to be held since 1917, which turned out to be a time of internal reform. Elaborate ceremonies marking the millennium were held in Moscow and Kiev. It rained buckets on the day of the Blessing of the Waters in Kiev but, at the moment of thanksgiving, the sun broke through to bless the hundreds of thousands assembled on the banks of the Dnieper River. The story quickly spread that since not all could go into the river to be baptized, the waters had come to them and all Kiev, Christian and non-believer alike, had been rebaptized.

Soviet authorities ran national TV programs on the history of Orthodoxy, showed excerpts from the celebrations, and published a detailed report on the Patriarch's meeting with President Gromyko.

**It was a year of baptism and renewal.** Evangelical Christians of all denominations held special millennial meetings that involved evangelistic preaching and mass baptisms. It is impossible to detail the number of places where thousands gathered at river banks to witness a hundred and more

persons being baptized at a time.

It was also a year of renewal for Lutherans in Latvia, where a group had founded the "Rebirth and Renewal" movement in 1987. Previously harassed by local authorities and blocked by a timid church consistory, the movement was granted more freedoms and also exerted an influence on the emergent nationalist renewal in 1988. Among their demands were calls for alternatives to military service, religious instruction for children, legal rights for the church, broadcast of religion on radio and television, publication of more religious literature and authorization of religious activities in hospitals and senior citizens homes. Similar agenda was put forward by an ecumenically-oriented group of intellectuals in Moscow and Leningrad who also held Christian seminars.

**It was a year of co-operation among Christians.** The Orthodox Church adopted tones of respect for other confessions at its millennial celebration, including attempts at rapprochement with Roman Catholics. The AUCECB issued calls for unity. One response came from the Independent Baptists, who proposed disbanding the existing unions, calling a new unity congress with new structures and a new confession of faith. It is not likely to succeed, given its anti-Pentecostal and anti-ecumenical tones, but there is a widespread recognition of the need for inter-church co-operation during this great opportunity for evangelism.

**It was a year of release for prisoners of conscience.** The releases began in earnest in February, 1987, and the total numbers of people imprisoned for their faith continued to drop in 1988. By summer the number was down to 130 Christian prisoners of conscience. By October all of the Baptist prisoners on the Council of Prisoners' relatives' list were free except for eight who were doing forced labour in exile. Virtually no arrests or fines were reported. The Council of Prisoners' relatives was itself reorganized into a Department for Intercession under the Council of Churches of Evangelical Christian-Baptists (CCECB).

**It was beginning to be a year**

**of rethinking and restructuring (perestroika) for religion.** An obvious place to start was with the Soviet legislation on religion. Church leaders were invited to offer their views on necessary changes and it became apparent that the 1929 Law on Cults, a key piece of Stalinist legislation, would have to be abandoned for new legislation. At time of writing, the new legislation has not yet been announced, but the CRA spokespersons have pronounced the old law a dead letter, stating that they are already operating as if the new legislation applies.

It seems certain that the new law will grant the right of juridical personhood to central and local church bodies. The law envisions more production of religious literature, some access to public media, and is expected to permit religious organizations to engage in charitable activity. The first such attempts with Orthodox and Baptist volunteers in two hospitals in Moscow met with widespread affirmation.

**It has been a year of rethinking the role of Christians in Soviet society.** Soviet authorities have turned to the churches to help in restoring morality to Soviet society. Nevertheless, there are still very many officials, including many local representatives of the CRA, whose habits of abuse of believers' rights are deeply ingrained. On the other hand, many believers have learned to turn inward, to be satisfied with enjoying fellowship with other believers in long worship services, and have not learned how to respond to a seeking public.

The coming year is full of promise and expectation but it will not be an easy street for anybody. Above all, Soviets are re-examining the black spots of their history — the festering wounds that can no longer be plastered over. The challenge facing Soviet believers is this: Will they have the capacity to be a healing and reconciling force? We join them in hoping that they can.

Dr. Walter Sawatsky is Director of the Mennonite Central Committee (MCC) East/West Program. He has done extensive research on religion in the Soviet Union and was research scholar for Mennonite Central Committee in West Germany from 1977-85 and at Centre for the Study of Religion and Communism at Keele College, England, from 1973-76. He is author of a major reference work, *Soviet Evangelicals Since World War II*.

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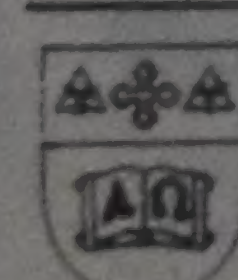
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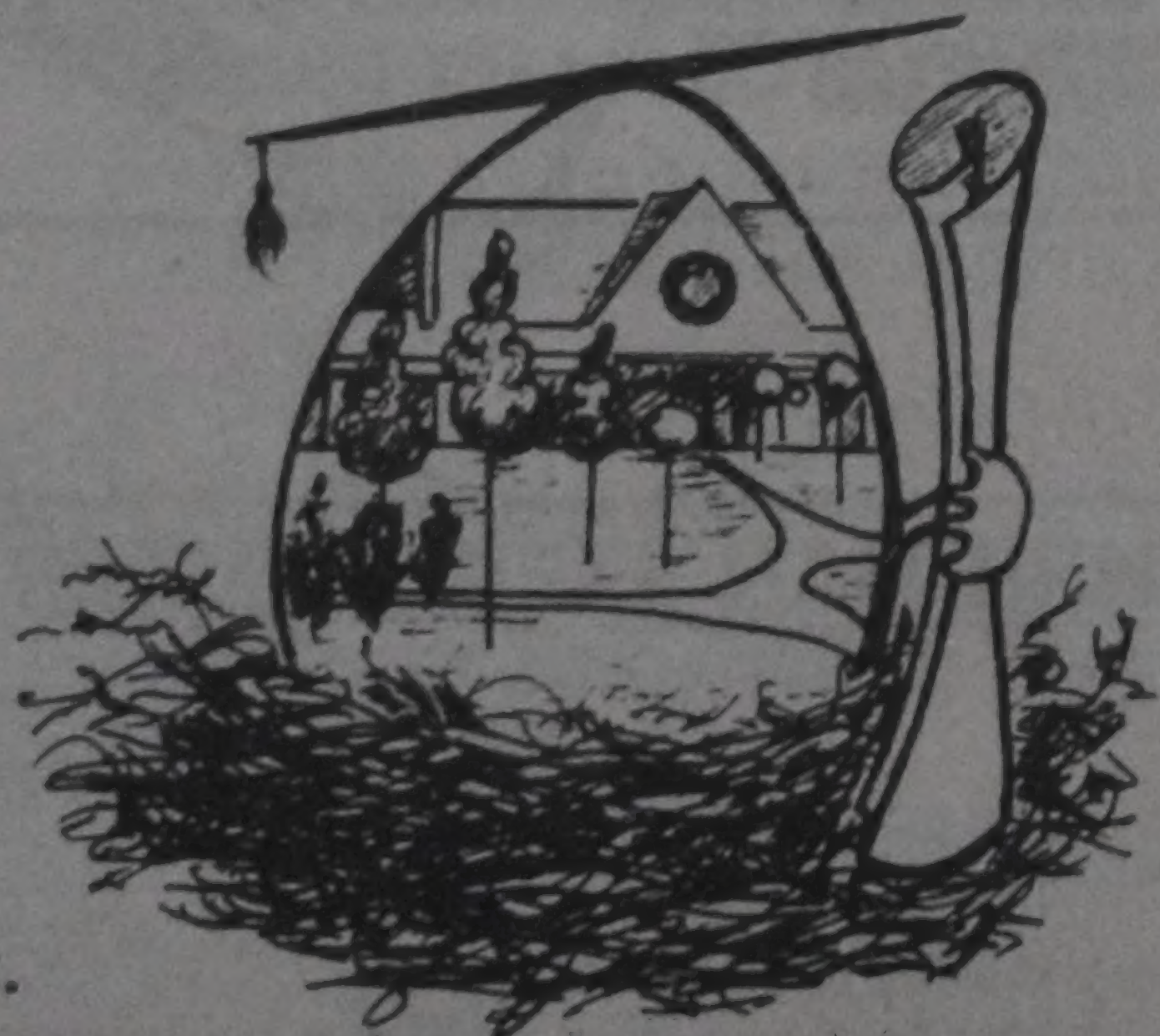
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For Church  
news see  
page 15



## Nigerian church names new general secretary

GRAND RAPIDS, Mich. (CRWM) — The Christian Reformed Church of Nigeria (CRCN) has appointed Kaleb Ahima as the denomination's new general secretary. Ahima's appointment became effective January 1, 1989.

"The general secretary functions as the spokesperson for the church," says Harold de Jong, Nigeria-East Africa regional director for World Missions. "He sits on most of the church boards and committees, is consulted about what the church believes, and makes decisions about which

goals of the church should be pushed."

The CRCN, which grew from work done in southern Gongola State by Christian Reformed World Missions, was organized in 1951. More than 150,000 people worship in the denomination's approximately 50 congregations and 520 worship centres. The CRCN is governed today by Nigerians and is considered a sister church of the Christian Reformed Church in North America. Two missionaries supervise 22 evangelists who are working to

bring more members into the church. The CRCN also trains pastors and church leaders at the Theological College of Northern Nigeria, Veenstra Seminary, and various Bible schools.

Ahima, although young at 35, comes into the position particularly well qualified. He is a graduate of Wukari Bible School and Veenstra Seminary; he received a bachelor of education degree from Ahmadu Bel University in Zaria, Nigeria; he has taught at a government-run Christian teachers college; and he has

been active in youth work, including Fellowship of Christian Students.

Ahima replaces former General Secretary Solomon Binga, who died of heart failure last May while attending meetings of the Reformed Ecumenical Council in Zimbabwe. Binga, at 44, had only served as general secretary for six months before his death. Before that the CRCN had gone without a general secretary for two years. De Jong believes Ahima will have his hands full just getting the general secretary's office going

again, but he hopes the young church leader will provide strong direction for the CRCN.

"Binga, before he died, had been talking about how the church had to reorganize the various agencies of the church," de Jong says. "Ahima doesn't have the administrative experience from government like Binga did, but he has the respect and trust of the church. He's been active in youth evangelism, and I hope he will encourage the church to expand its youth ministries and that we as a mission will be able to assist him in that."

## Mennonite central committee launches appeal for songbooks for Soviet Union

WINNIPEG, Man. (MCC) — Mennonite Central Committee (MCC) in Canada has launched a special appeal for \$10,000 to help evangelicals in the Soviet Ukraine to import 20,000 Ukrainian-language song books.

The song book, with nearly 600 hymns, including 160 new compositions, is a project of Ukrainian evangelicals through the headquarters of the Baptist Union in Kiev. After receiving permission to import the song books, they appealed to fellow believers in the West to assist in publication and financing.

Other contributors to the

project include the Ukrainian Evangelical Baptist Conference of Western Canada and the Slavic Gospel Mission.

In addition to supporting the song book project, MCC has approved a further \$10,000 for Bibles for the Soviet Union. MCC will also prepare a reprinting of the 15-volume Barclay Bible Commentary in the Russian language, to be shipped in early 1989. MCC is continuing to work with the Baptist World Alliance on a 15-volume Old Testament commentary, to be ready in 1991.

## Missionaries from South Korea increase

SEOUL (REC) — The story of rapid Christian growth in South Korea is well-known in the world. Less well-known are the Korean churches' efforts to send missionaries to other countries. South Korea currently sends 511 missionaries abroad through 89 agencies. With 10 million Christians in South Korea, the potential for sending more missionaries is great.

The cultural difficulties faced by Korean missionaries are just being realized. A new Global Missionary Training Center has recently opened in Seoul that seeks to overcome some of these problems. According to a recent interview with an administrator-teacher, Insook Baek, Koreans are eager to do the Lord's work. However, they have difficulty learning a foreign language. Many Koreans, she said, also have difficulty with interpersonal relationships, in part because of the great pressures on leaders in Korea.

The Center has inaugurated a nine-month training program that provides practical training in language and other skills, while also conditioning people to a setting of more communal living so that some of the personal problems are straightened out.

Baek predicted that the number of Korean missionaries would increase greatly in a few years. Travel for Koreans was becoming easier. She said that Koreans would have to rely on the help of Western agencies until indigenous mission agencies developed.

## Christian TV being investigated

WASHINGTON, D.C. (EP) — The U.S. Internal Revenue Service (IRS) is investigating 29 Christian television ministries. IRS spokesperson Ellen Murphy called the investigations routine audits. If evidence of wrongdoing is uncovered the ministries could lose their tax-exempt status;

leaders could face criminal prosecution. Religious leaders whose ministries are being probed include Pat Robertson, Oral Roberts and Jerry Falwell. Falwell remarked that he welcomed the investigation as an opportunity to demonstrate his organization's credibility.

## Crossword Puzzle returns next issue.

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## Features

# Three weeks in Nicaragua after hurricane Joan



Photo: courtesy CRWRC disaster response team  
One of the 20 houses in Bluefields, Nicaragua, built with salvaged boards.

### Vicky Van Andel

On Saturday morning, Nov. 12, 1988, we left Edmonton as a team of volunteers sponsored by the CRWRC, to go to Nicaragua to help out with the devastation caused by hurricane Joan. Our team from Edmonton consisted of one nurse and three carpenters. In Nicaragua we joined the rest of the team, a carpenter from Ontario, and six carpenters and two nurses from the United States. Together we tried in a small way to ease the burdens of the people in the town of Bluefields, a village on the east coast of the country.

Bluefields is one of a number of villages severely damaged by the storm. It was chosen because it is a little more accessible than the other towns and we had to keep in mind the logistics of availability of supplies and materials. The needs are as great in the surrounding villages.

The devastation in Bluefields is enormous. This beautiful coastal village was almost completely destroyed. Houses, churches and schools collapsed in the storm, and the hospital was partly destroyed. Communications had broken down. There was no telephone or electricity while we were there, though crews were working at reestablishing these. Not a tree was left undamaged. The banana and coconut trees which shaded the houses were uprooted and twisted. The more solid concrete structures survived the storm better, but most had their roofs blown off and their windows blown out.

The storm raged for 12 hours with relentless winds of up to 200 km per hour. We heard many stories about this frightening and unforgettable experience. In Bluefields about 30 people out of a population

of 40,000 perished in the storm. Total casualties in Nicaragua reached about 200.

We flew to Bluefields by cargo plane. Our supplies which included our food, some materials and tools, went on the plane with us. The pilot was a volunteer from the U.S. He flew back and forth between the capital city and Bluefields to bring food and other supplies. We sat on bags of rice and beans in the belly of the plane.

Lodging had been arranged for us on the second floor of a concrete building which served as a restaurant before the hurricane. It had part of its roof blown off. The carpenters repaired the roof over our heads and we settled in on the open air verandah with a view over the ocean and the airstrip. It was relatively clean, the air was fresh, though chilly at times during the night. We slept side by side on army cots and were often awakened by the relentless cackle of geese, chickens, a rooster and a turkey, or by the clatter of rain on the tin roof above us.

As it had been three weeks since the hurricane struck, the immediate needs of the people had been dealt with. A number

of the wood-frame houses had been rebuilt, or were in the process of being rebuilt. Often these one- or two-room structures housed several large families. Food was being rationed by the government, because the sources of livelihood such as fish, bananas and coconuts were no longer available, although by the end of our stay some boats had been repaired and fish was being sold again.

Since water, which comes from wells, was contaminated due to the poor sanitary conditions, the Red Cross had placed large bags with purified water in different areas of town for the people to use. There were foreign teams, primarily from Cuba and Western Europe, working on purifying the water and fumigating the environment. There were also some doctors taking care of the immediate medical needs such as skin infections and dehydration due to diarrhea.

### Salvage carpentry

We spent three weeks working in Bluefields. Our work was co-ordinated by CEPAD, which is the Evangelical Committee of Aid and Development in Nicaragua. It is a non-profit organization sponsored by about 100 different churches, mostly from North America and Western Europe. The CRWRC supports it on an annual basis. CEPAD set up an emergency office in Bluefields after the hurricane. It orchestrated the building program and was aware of

which families needed houses most.

The local people were involved as much as possible with the building of their own houses. Materials were in short supply and much of the rebuilding had to be done using old lumber salvaged after the storm. The carpenters of the team built about 20 houses together with the local people.

Meanwhile we nurses went out to see where our assistance was most needed. We talked to the director of the hospital. It was decided that we should help with the vaccination program which had been started after the hurricane. We were assigned to the English-speaking section of town. Each one of us worked with a student nurse and we went in different directions into the homes to vaccinate against tetanus and typhoid.

We saw the people in their own environment and interacted with them on a very personal level. We saw poor, but warm and friendly people who laughed very easily, but who also looked so sad at times. It felt good to be so closely involved with people of a different culture. It was an enriching and rewarding experience.

It was a daily challenge physically as well. We did a lot of walking and climbing through rubble and over fallen trees. Stairs were precarious or non-existent. We walked amidst the pigs, dogs and chickens. We bounced around in old jeeps and held on for dear life standing on the deck of old

pick-up trucks. We became a familiar sight in town with our backpacks and thermos with vaccine. People smiled and waved at us wherever we went and also in this way we were able to communicate.

### Comfort flowing both ways

So much more can be said about Nicaragua, the people, the economy, and the war. Food is scarce. The daily diet consists of rice and beans. Inflation is out of control. Prices doubled and tripled during the month we were there. Many items we take for granted are in very short supply. In Bluefields many people do without the most basic necessities, such as bedding, towels and soap, because they are not available.

We met many believing people, Christians who spoke openly about their faith in God. We worshipped with the local people on Sunday, sang songs of praise and listened to the message of comfort and hope. We were welcomed warmly as fellow Christians sharing the richness of the message of salvation.

I will never forget what I saw, heard, and experienced in Bluefields. We need to pray for the people of Nicaragua. I believe that in a small way, we as a team made a difference to the people of Bluefields. They have also made a difference to us. We are thankful to God for the privilege of working with them.

*Vicky Van Andel lives in Edmonton, Alta.*



## Farmers markets gain in popularity



Photo: Anne Hutten

William VandenHoek and his wife, Gaya, have a regular clientele for their Gouda cheeses.

### Anne Hutten

Kentville, N.S. — Farmers markets in Nova Scotia are experiencing steady growth, both in the number of vendors and customers. Based on co-operative principles, more than 20 such markets now see gardeners, farmers and craftsmen bringing the fruit of their labour to a central location, usually on weekends.



Photo: Anne Hutten

John Holleman of Cambridge is often the first vendor to be sold out, with his popular sourdough bread.

"Some of them are coming back, and others not," he observes. He also carries kale, carrots, celeriac, and Jerusalem artichokes, all of which he grows.

Blanche Brooks, from the black community of East Preston, Halifax County, has been coming to the market for 50 years. She sells wreaths made of evergreen, decorated with rose hips and white moss. Nancy Lucas weaves baskets of split ash; many market customers carry one of her handy shopping baskets on one arm.

Maya VandenHoek of Wentworth offers for sale not only her own varieties of Gouda cheese, but vast quantities of homemade bread. John Holleman of Cambridge also has baked goods, but specializes in sourdough mixtures. His regular clientele often sees him sold out by 10 a.m. Nita Leitao stocks a range of Portuguese food. Mary Ann Whidden sells beeswax candles along with honey. Lynn Shih and her son, Warren, have trouble keeping up with the demand for egg rolls and other Chinese foods.

### Fellowship seekers

Some vendors come for one specific season, with such items as Christmas crafts or bedding plants. A city clientele will pay good money for easily harvested wild plants like pussy willows or Canadian holly, and these too find their way into the market. Other vendors sell potted plants, eggs, fresh lamb, handknit sweaters and pottery all year long.

When asked, vendors give a number of reasons for their involvement at the market. Getting up at four in the morning does require a certain



Photo: Anne Hutten

Nita Leitao displays a jar of Portuguese olives.

motivation, and money is probably the foremost of these. However, many also go because they enjoy the interaction with regular customers, and the camaraderie with fellow vendors.

Perhaps surprisingly, the competition between vendors tends to be friendly rather than cutthroat. Those who sell by themselves often count on the person at the next table for a watchful eye during short breaks. Similarly, the unloading of vehicles is greatly eased by vendors holding the door open for each other.

When you're carrying several cartons of apples or eggs, doors can be a major challenge. Co-operation is evident in the pricing as well, with most vendors making an effort not to undercut the next person.

In an age when millions of westerners crowd supermarkets and shopping malls, farmers markets are evidence that some customers still prefer to buy their food and crafts directly from the producer.

Anne Hutten is a journalist living in Kentville, Nova Scotia.

In Bridgewater, Sandra Amos of Maple Grove Farms has been coming to the market for the past 11 years. As president of the local association, she says many vendors take in \$600 - \$700 in a good day. Her own stall, with 24' of selling space, doubles that at times. Sandra and her family sell as many as 100 dozen corn during a good morning in August. Early in the season, customers practically fight over good fresh produce, she says.

Besides attending the seasonal Bridgewater market, the Amos family also sell vegetables and crafts at the Halifax Farmers Market, which remains open Friday and Saturday on a year round basis. Some of its vendors show up faithfully week after week,

rain, snow or shine, and derive a good portion of their income from this retail outlet. They represent an interesting blend of ethnic backgrounds.

### International flavour

Hans Langmann, who operates The Austrian Smokehouse near Truro, heralds his ancestry with an alpine hat, complete with feather. With his wife, he sells such delicacies as knakwurst, smoked bacon and ham, fresh pork schnitzel, beef rouladen, fleischkaes and rostbratwurst.

Jan Punt, a Dutch-Canadian, has been trying hard to introduce "witlof" to fellow Nova Scotians. "It could be better," he says drily of the pale vegetable's success. People are willing to try it, especially around the holiday season.



Photo: Anne Hutten

Blanche Brooks has been selling Christmas wreaths at the Halifax market for 50 years.





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To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address. <b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p>	<p>Peacefully to be with the Lord. At London Victoria Hospital, Westminster Campus, on Dec. 27, 1988,</p> <p><b>ADRIAN BAKELAAR</b> formerly of Penticton, B.C., died in his 57th year. Beloved husband of Alice H. Bakelaar (nee Heyink). Dear father of: Conrad &amp; Robin Bakelaar — London, Ont. Gerald — London, Ont. Brenda &amp; Harris Snell — Londresborough, Ont. Robert — London, Ont. Dear grandfather of Justin. He is survived by eight brothers. Funeral service was held on Dec. 30, 1988, with Rev. John Van Til officiating. Correspondence address: Mrs. A. Bakelaar, c/o Conrad Bakelaar, 953 Farnham Pl., London, ON N6K 1S8.</p> <p>"De Heer is mijn Herder, mij ontbreekt niets." (Psalm 23) Je hebt je strijd ten einde toe gestreden, tot God je riep, Hij nam je bij de hand. Hij heeft geluisterd naar je vurige gebeden, je stap voor stap geleid naar het Beloofde Land. Verdrietig, maar dankbaar voor alles wat hij voor ons heeft betekend, geven wij kennis dat de Here tot zich heeft genomen onze lieve vader, groot- en overgrootvader</p> <p><b>ROELOF BLOKZIJL</b> Hij bereikte de leeftijd van 86 jaar. Sinds 20 december 1986 weduwnaar van Roelofje Neutel. A. Blokzijl &amp; C.H. Blokzijl-Kempe Groningen, the Neth. G.v.d. Zwaag-Blokzijl &amp; H.v.d. Zwaag — Port Alberni, B.C. A. Everts-Blokzijl &amp; D. Everts — Ruskin, B.C. C. Haverkamp-Blokzijl &amp; J. Haverkamp — Clinton, Ont. F. Schelhaas-Blokzijl &amp; N. Schelhaas — Hoogeveen, the Neth. S.H. Blokzijl &amp; H. Blokzijl-Blokzijl — Noordscheschut, the Neth. klein- en achterkleinkinderen. Hoogeveen, 7 december 1988. Correspondentie-adres: N. Schelhaas, Beckerstraat 1, 7906 CJ Hoogeveen, the Netherlands.</p> <p>Rom. 8:38,39 On Friday, Dec. 23, 1988, the Lord called home my dearly beloved wife</p> <p><b>BETTY DEHAAS</b> (nee Koolstra) at the age of almost 66 years. The Lord gave us a happy marriage of 43 years. Sadly missed by her husband, Jim DeHaas. The funeral service was held Dec. 27, 1988, in Immanuel Chr. Ref. Church, pastors J. Kuipers and A. Vanden Ende officiating. Correspondence address: 7900 McLaughlin Rd. S., #T419, Brampton, ON L6V 3N2.</p> <p>On Saturday, Dec. 24, 1988, the Lord in his infinite wisdom, took unto himself to glory, our beloved grandchild and nephew</p> <p><b>DAVID DIRK FARENHORST</b> after a long suffering, at the age of two years and three months, son of Dick and Jan Farenhorst, Langley, B.C. He is now in the arms of Jesus, happy and eternally. We will miss him. Johanna Catherine Farenhorst Anco &amp; Christina Henry &amp; Paul Joanne &amp; Dan Marie &amp; Roy and children Catherine &amp; Casper Vanderiet Address: Covenant Tower, #505, 7900 McLaughlin Rd. S., Brampton, Ont.</p>	 <p>After a very happy marriage of 45 years, which we celebrated in November 1988, our heavenly Father took unto himself on the 20th of December, my dearly beloved husband, a loving father and grandfather</p> <p><b>THOMAS ANDRIES LISE</b> Tom was born in Leek (Groningen) on July 12, 1921. For 12 years we had our own farm in Holland. We immigrated to Brampton, Ont. in 1955, where Tom worked in a block factory for seven years. In 1962 we bought a farm in Moorefield (near Drayton). Tom semi-retired from mixed farming in 1978. For the past few years heart problems slowed him down. Tom's hobby was working in God's Kingdom. He freely volunteered for Christian agencies like <i>Calvinist Contact</i>, CLAC, Christian Farmers and the CHP. He was a deacon in Holland and an elder in Canada. He loved reading, writing letters to relatives and sometimes to newspapers. He was known as a happy man, who always encouraged others and made them feel positive. He was kind, helpful and did his best to be good to others. To the doctor he said, "I love you, I love my wife, but above all I love the Lord, and I am going to him." Our living God gave Tom strength and joy in all circumstances. "Rejoice in the Lord always. I will say it again: Rejoice!" (Phil. 4:4) Beloved husband of Jane Lise (nee Hut) Dear father of: Jessie &amp; Ralph Koolma Brian &amp; Rita Lise Shirley &amp; Fred Faber John Lise (Predeceased) Bill &amp; Jill Lise Luke &amp; Shirley Lise Linda &amp; Frank VandePol Ralph &amp; Sue Lise Otto &amp; Anna Marie Lise Wayne Lise &amp; June Stamper (fiancee) 32 grandchildren Correspondence address: Box 245, Drayton, ON N0G 1P0.</p> <p>"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven. Not built by human hands." (2 Cor. 5:1) On Dec. 22, 1988, the Lord called home to himself our beloved wife, mother and grandmother</p> <p><b>JANNIGJE PETERS</b> at the age of 65. Dear wife of Arie Peters. Dear mother of: Margaret &amp; Ralph Buffinga Nico &amp; Gerda Peters Jake &amp; Janet Peters Ed &amp; Debra Peters Nelson Peters Shelley Peters and friend Harold VanderGlas Grandmother of 12 grandchildren. Funeral service was held in the Clinton Chr. Ref. Church on Saturday, Dec. 24, 1988. The service was conducted by Rev. H. Samplonius. Home address: Box 113, 268 High Street, Clinton, ON N0M 1L0.</p>	<p>In memory of <b>TOM LISE</b> who diligently worked to get us new subscribers, who always put a smile on our face and encouraged us to continue in the work of the Lord, we place this poem by Tom's son Ralph:</p> <p><b>God's Love Shines On</b> As we're gathered here in the house of the Lord To say goodbye to Dad, There are many things that go through our minds. We are happy, but we're also sad. Now I think how Dad has lived his life. He had a constant smile on his face. I'm glad he's in heaven for Christmas Because of God's amazing grace. Whenever someone felt lonely, They knew where they could go. And before they left they were cheerful: God's love in Dad's face would glow. His talent was in meeting people; The visitors he always sought. He was always so meek and humble. From his example we can learn a lot. To be honest, we're going to miss him; There will always be that empty space. He'll be with the Lord forever. Let's all remember his smiling face. Ralph Lise We extend our deepest sympathy to Jane and the children, and our joyful gratitude to the Lord for having given us such a wonderful friend in Tom. The staff of Calvinist Contact.</p> <p>On Dec. 23, 1988, after a short illness, the Lord called home, to live with him forever, his child, and our dear friend</p> <p><b>BETTY DE HAAS</b> Dear wife of Mr. Jim de Haas. We pray that the Lord will comfort and sustain Jim now, and in days to come. Sadly missed, and lovingly remembered by: Harry &amp; Jo van Roon Janny Bult Annie de Haas Wyke Nienhuis Brampton, Ont.</p> <p>1927-1988 On Monday, Dec. 19, 1988, our Lord in his infinite wisdom, called home my beloved husband and our father and opa</p> <p><b>ADRIAN VAN KEMPEN</b> at the age of 61. His favourite Psalm was 42. He was the beloved husband of Ronny Van Kempen (nee Speelman). Dear father of: Peter &amp; Yikka Van Kempen — Vancouver Rosalie, Jenny Janet &amp; Henry Bont — Wyoming Adrianna, Natalie Gerald &amp; Karen Van Kempen — Sarnia Karly, Kimberly Ron Van Kempen — Toronto Survived by two sisters of Kingsville. Funeral service was held on Thursday, Dec. 22, 1988, at the Second Chr. Ref. Church of Sarnia, Ont. Rev. J. Jongsma officiating. Home address: 991 Westminster Dr., Sarnia, ON N7S 3B8.</p>	<p>On Dec. 23, 1988, the Lord called home our dear friend</p> <p><b>BETTY DE HAAS</b> (nee Kooistra) Beloved wife of Jim De Haas We will all miss her; she showed kindness to many. It is our sincere prayer that the Lord will sustain Jim and be near to him. "Surely goodness and Love will follow me all the days of my life, and I will dwell in the house of the Lord forever." (Psalm 23:6) His friends: Joe Miedema Cathy Miedema Agnes Miedema Greta &amp; Albert Schippers Flora VanderVeen Mies Beachamp Alice VanderMeer Peter &amp; Margaret Henstra Dick &amp; Jane Vanderby Evert &amp; Hilda Brent Brampton, Ont.</p> <p>"And I will dwell in the house of the Lord forever." (Psalm 23:6b) The board of A.C.T. for Trinity Towers, volunteers of Holland Christian Homes in Brampton, Ont., express their deepest sympathy to Mr. Jim De Haas with the passing away of his dear wife,</p> <p><b>BETTY DE HAAS</b> on Friday, Dec. 23, 1988. She was a faithful, hard worker in our group. Betty was a special, caring person for our elderly and will be very much missed by us all. May the words of Psalm 16 be of strength and comfort to her husband. Mrs. Theresa Molenhuis (Pres.) Mrs. Coby Veltman Mrs. Ann Broekema Mrs. Margo VandenBerg Mrs. Margarite VanderMeer Mrs. Annie De Haas Mrs. Ann Adriaanse Mrs. Nellie De Vries Mrs. Titia Hiemstra We remember</p> <p><b>BETTY DE HAAS</b> whom the Lord called home on Dec. 23, 1988. Beloved wife of Jim De Haas. Lord, You took Your servant Betty To be with You at Your time You gave her a life of service Til You drew the final line Of the picture that was Betty Lord we all loved her so dearly For her quiet listening ways, Trusting only in her Saviour, Knowing she was saved by grace, Going to You, Lord, for refuge, Petitioning You, Lord, in prayer, For she knew that with God's armor, She could face life's joys and care, In Your care Lord, we command then, Her husband Jim, now left alone, Father will You guide and comfort, Let him feel Your gracious care, As we all remember Betty We praise and thank You for her life "Immanuel" Ladies Society, Brampton, Ont.</p> <p><b>Help wanted</b> The Huron District Christian Secondary School Society seeks application for a resourceful and creative person to assess the feasibility of a Christian high school in the Clinton area and possibly prepare a working model of such a school. Please send resume to: Margaret Buffinga, Secretary, R.R.#1, Clinton, ON N0M 1L0.</p> <p><b>Greenhouse worker(s)</b> needed in Niagara Peninsula. No experience necessary. Phone (416) 892-3285 or 892-3657.</p>



Classifieds

Obituaries	Obituaries	Teachers	Teachers	Teachers
<p>"Behold, I have graven thee upon the palms of my hands." (Isaiah 49:16). On Tuesday, Dec. 20, 1988, after a courageous battle with cancer, the Lord took unto himself</p> <p><b>JAN DE RUITER</b></p> <p>at the age of 71 years.</p> <p>He was born Nov. 7, 1917, in Westermenden, the Netherlands, and came to Canada with his wife and sons in 1952.</p> <p>He is survived by his beloved wife Trientje, son John and wife in Peru, Gary and Carol with their children Jason and Tracey of Thunder Bay and one brother and one sister in the Netherlands. He was predeceased by his parents, two sisters and a brother.</p> <p>Funeral service was held on Friday, Dec. 23, 1988, at the First Chr. Ref. Church in Thunder Bay, Rev. W. Dirksen officiating. Home address: 589 S. Syndicate Ave., Thunder Bay, ON P7E 1E6.</p> <p>"But for me, it is good to be near God. I have made the Lord God my refuge." (Psalm 73:28)</p> <p>On Dec. 28, 1988, the Lord took unto himself our beloved brother, cousin and friend</p> <p><b>PIETER DE VRIES</b></p> <p>in his 66th year.</p> <p>Dearly beloved husband of Hanna de Vries (nee Aanstoot).</p> <p>Fred &amp; Marie de Vries — South Holland</p> <p>Jan &amp; Gerry Veldhuis — Jarvis</p> <p>Diny &amp; Lan Blyleven — Fisherville</p> <p>Alice &amp; Jerry de Graaf — Hagersville</p> <p>Gerry &amp; Bert Prinzen — Brantford</p> <p>Fien &amp; John Veldman — Wellandport</p> <p>Suddenly, on Friday, Dec. 30, 1988, at Peel Memorial Hospital, Brampton, the Lord called home</p> <p><b>HENDRIK (Henry) PLANTINGA</b></p> <p>in his 74th year.</p> <p>Former R.N. medical corps. Royal Dutch army 1938-1948. P.O.W. Japan camps in Java. W.W.II. Beloved brother of:</p> <p>Ruth &amp; Herman Elsinga — Abbotsford, B.C.</p> <p>Abe &amp; Minnie Plantinga — Neerlandia, Alta.</p> <p>Gerrit &amp; Ann Plantinga — Burlington, Ont.</p> <p>Jacob &amp; Ann Plantinga — Burlington, Ont.</p> <p>and nieces and nephews.</p> <p>Funeral service was held Monday, Jan. 2, 1989, at Second CRC Brampton.</p> <p>Correspondence address: G. Plantinga, 3257 Mayfair Place, Burlington, ON L7N 1C7.</p>	<p>"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5:1)</p> <p>On Saturday, Nov. 12, 1988, the Lord called home his child</p> <p><b>JANTINA VAN DYKE</b> (nee Mulder)</p> <p>in her 76th year.</p> <p>Beloved wife of John Van Dyke for nearly 55 years.</p> <p>Dear mother of:</p> <p>John Van Dyke — Drayton</p> <p>Ralph &amp; Alice Van Dyke — Kitchener</p> <p>Tim Van Dyke — Merrickville</p> <p>Pete &amp; Faye Van Dyke — Almira</p> <p>Ira &amp; Jake Drost — Moorefield</p> <p>Jenny &amp; Herman Yzerman — Cambridge</p> <p>Frieda &amp; Ron De Koning — Kitchener</p> <p>Sadly missed by 19 grandchildren and three great-grandchildren.</p> <p>Dear sister of:</p> <p>Lucas &amp; Lammie Mulder — Moorefield</p> <p>Coop &amp; Roelie Mulder — B.C. and Harm &amp; Annie Mulder</p> <p>John &amp; Femmie Mulder</p> <p>Guus &amp; Jantje Speckman</p> <p>Mrs. Annie (Pete) Mulder all of the Netherlands.</p> <p>Funeral service was held in the Chr. Ref. Church of Drayton, Ont. on Tuesday, Nov. 15, 1988. Rev. Jacob Kuntz officiating.</p> <p>Home address: Box 201, Drayton, ON N0G 1P0.</p>	<p><b>Georgetown District Christian School</b></p> <p><b>Halton Hills, Ont.</b></p> <p>invites applications for the position of</p> <p><b>teaching principal</b></p> <p>to begin August 1, 1989</p> <p>G.D.C.S. is an established interdenominational parental school (K-Gr. 8), located in Halton Hills. We have 160 students and nine teachers.</p> <p>The ideal candidate:</p> <ul style="list-style-type: none"><li>— will be an experienced administrator and teacher</li><li>— will encourage the development of Christian education in a growing community.</li></ul> <p>Familiarity with and interest in developing the computer program for our school would be an asset.</p> <p>Please direct your letter of application and resume by January 31, 1989, to:</p> <p><b>Helena VanderWal,</b> <b>Chairman of Education Committee</b> <b>65 Cook St., Acton, ON L7J 1Z5</b> <b>Phone: (519) 853-3234</b></p>	<p><b>NEWMARKET:</b> Holland Marsh District Christian School requires a Grade 2 teacher from March 28 to June 28, 1989. Please send resume to: Mrs. Corrie Bontsma, Vice-Principal, R.R. #2, NewMarket, ON L3Y 4V9. Phone (416) 775-3701 (school) or (416) 895-7283 (home).</p> <p><b>SASKATOON, Sask:</b> Saskatoon Christian School is receiving applications for a teacher/principal for the 1989-90 school year. Grades to be taught are 6,7,8. We are an interdenominational school, associated with Christian Schools International. We require a leader with a valid teaching certificate. Preference will be given to applicants with teaching and administrative experience. Interested applicants, please forward resume and/or inquiries to: Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Phone (306) 343-1494 or Wes Vanstone at (306) 374-6885.</p>	<p><b>Accommodations</b></p> <p>Female to share large two bedroom apartment, Lawrence and Allen, Toronto. Call Henrietta at (416) 781-1968 (evenings).</p> <div><p><b>ALL CRUISES INTERNATIONAL</b></p><p><b>SAVE</b> <b>NORWAY — JAN. 21/89</b> 7 day Caribbean/Miami/St. Maarten/St. John/St. Thomas <b>REG. \$1830</b></p><p><b>OUR PRICE \$1555</b></p><p><b>NOORDAM — SEPT. 16/89</b> <b>ALASKA</b></p><p><b>OUR PRICE \$1249</b></p><p>(Min. category prices) Call for other cruise lines and departures. Ask for our full service cruise department.</p><p><b>VALENTINE TRAVEL</b></p><p>Toronto (416) 429-2222 London (519) 672-3161 1-800-265-1141 (Toll free for 519 area) St. Catharines (416) 935-9103 (Henny Vuyk) (416) 934-0666 Oakville (416) 827-3342</p></div>
	<p><b>Personals</b></p> <p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p>LAMAIN, Aaldrik, geboren op 15 november 1923, laatstbekende adres in Nederland: Eemsstraat 7, Amsterdam. Naar Canada vertrokken op 1 oktober 1951 met bestemming Toronto.</p> <p>ROSENDAAL, Johannes, geboren op 29 april 1945 te Rotterdam, laatstbekende woonplaats in Nederland: Barendrecht. Naar Canada vertrokken op 12 oktober 1979, laatstbekende adres alhier: R.R.#10, Brampton, Ont.</p> <p>ROSENTHAL-de Wit, G., echtgenote van M.M. Rosenthal, laatstelijk gewoond hebbende op 320-4001 Don Mills Rd. te Willowdale, Ont.</p> <p>VERBUYT, Eulalie Marie, geboren te Biervliet, Zeeland op 16 februari 1906. In de jaren '30 naar Canada vertrokken.</p> <p>VERBUYT, Alida Maria, geboren te Biervliet op 29 april 1918. Naar Canada vertrokken in de jaren '30.</p> <p><b>Consulate-General of the Netherlands</b> <b>1 Dundas St. West, Suite #2106,</b> <b>Box 2, Toronto, ON M5G 1Z3</b> <b>Tel: (416) 598-2520</b></p>	<p><b>Trinity Christian School in Burlington, Ont. is looking for a</b></p> <p><b>TEACHING PRINCIPAL</b></p> <p>for September 1989</p> <p>We are an interdenominational K-8 school with 182 students, five full-time and four part-time teachers. Applications are requested by January 15, but will be accepted until January 31, 1989. Please send resume and references to:</p> <p><b>Recruiting Committee</b> <b>c/o Trinity Christian School</b> <b>650 Walker's Line, Burlington, ON L7N 2E7</b> <b>Tel.: (416) 634-3052 or (416) 335-7099</b></p>		
	<p><b>For Rent</b></p>	<p><b>Calvin Christian School</b></p> <p><b>Hamilton</b></p> <p>invites applications for the following teaching positions:</p> <p><b>Grade 2, starting March 1989</b></p> <p><b>Grade 1/2, starting May 1989</b></p> <p><b>Senior grades, starting September 1989</b></p> <p>If you would like to join a dynamic teaching team offering quality Christian education to the greater Hamilton area, please send resume to Mr. A. Ben Harsevoort, Principal, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7. Tel.: (416) 388-2645.</p>		
<p><b>Help wanted</b></p> <p>Small concrete-forming company in southwestern Ontario is looking for a <b>Concrete Foreman</b> for its second crew. Experience with the Duroform panel system is desirable. We have the newest in crane lifting equipment and offer lots of opportunity to someone who is self-motivated and looking for interesting work. Located 15 minutes from CRC and 10 minutes from a Christian school. For more information please write All Wall Contracting Inc., Box 687, Wingham, ON N0G 2W0 or call (519) 357-2310 and ask for John.</p> <p>Help wanted on dairy farm with registered Holsteins in Drayton area. Call Dick Keunen (519) 638-2271.</p>	<p><b>Want to rent a car while in Holland?</b></p> <div><p>Jan Kalma has the key to all forms of car rentals.</p><p>Will deliver car to Amsterdam airport if desired.</p><p><b>jan kalma</b></p><p>De Meer 24, 9201 EZ Drachten The Netherlands - Tel. (31) 5120-15199</p><p><b>Fax (31) 5120-32324</b></p></div>	<div><p>Est. 1949</p><p><b>EDMONTON CHRISTIAN SCHOOLS</b></p><p><b>"OPENING WINDOWS FOR RESPONSIBLE LIVING"</b></p><p><b>A TOTAL EDUCATIONAL EXPERIENCE:</b></p><p><b>GRADES KINDERGARTEN TO TWELVE</b></p></div>	<p><b>Teaching and Administrative positions</b></p> <p>The Edmonton Christian Schools are accepting applications for positions in our system. Interested individuals are invited to apply for teaching positions in Kindergarten and Grades 1 to 12. Applications for specialists in areas such as <b>Administration, French, Special Ed. and Music</b> are also encouraged to send in their application.</p> <p>Applicants should be able to articulate a Christian philosophy of education, hold a degree in education and be able to meet requirements for Alberta certification. If you are interested in a career with the Edmonton Christian Schools, please send your resume and application to:</p> <p><b>Mr. P.C. Prinsen</b> <b>North Edmonton Christian School</b> <b>13470 Fort Road, Edmonton, AB T5A 1C5</b> <b>Telephone (403) 475-2818</b></p> <p>The Edmonton Christian Schools operate four day schools offering Christ-centred education to 1,000 students.</p> <p><b>One application is sufficient for all four schools.</b></p>	



## Classified/Events

### Toronto Central Christian School

invites applications for a

### TEACHING PRINCIPAL

TO BEGIN September 1989

TCCS is a small interdenominational school located in downtown Toronto. We have three classes with multi-grades from K-8. We are looking for an experienced, energetic person, willing to teach multiple grades and be the administrator. Interest and knowledge about teaching with an integrated curriculum is necessary. French and music skills would be an asset.

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G. Dekker

Toronto Central Christian School

55 Salisbury Ave., Toronto, ON M4X 1C5

Tel: (416) 968-2036 or call evenings (416) 466-6304

### Calvin College Faculty openings

The college is seeking applications for tenure-track and non-tenure-track positions anticipated to begin **September 1989** in the following departments: Art, Biology (genetics, development, animal physiology, ecology), Chemistry (analytical, biochemistry), Communication Arts and Sciences, Economics and Business (economics, management, marketing), Engineering (electrical, materials, manufacturing processes), English (children's literature, cinema, Victorian, Romantic, Shakespeare/16th Century, English education — elementary, linguistics) French (literature, language), History, Mathematics and Computer Science (statistics, math education, computer science), Music (string performance), Nursing (maternity, community health), Physical Education, Physics, Psychology (clinical, experimental), Religion and Theology (world religions), Sociology (social work), Spanish (Spanish and Latin America literature). Special areas listed are preferred, but other applicants will be considered, especially for one- or two-year positions. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at

Calvin College, 3201 Burton St. SE,  
Grand Rapids, Michigan USA 49506

Calvin College is an equal opportunity employer.

### Clinton and District Christian School needs an experienced

### teacher for the senior grades

commencing September 1989

Ability to teach physical education and/or music is an asset. The possibility to combine this position with the

### vice-principalship

is open. Interested persons please send resume to:

**Mr. Ralph Schuurman, Principal**

Clinton and District Christian School

P.O. Box 658, Clinton, ON N0M 1L0

For information you can call the principal at  
(519) 482-7851 (school) or (519) 482-7088 (home)

### Central Alberta Christian High School Society

Lacombe, Alberta, anticipates the beginning of a Christian high school in September 1989. Inquiries are invited from experienced, devoted, versatile and hard-working teachers who would be involved in the organization of programs, facilities, promotion and curriculum development. Submit all inquiries or resumes to:

**John Busaan, R.R.#1, Blackfalds, AB T0M 0J0**  
phone: (403) 885-4416

or

**Mrs. Grace Stolte, R.R.#1, Blackfalds, AB T0M 0J0**  
phone: (403) 885-4235

### Christian Male Choir Festival

Seven Ontario choirs participating  
**April 8, 1989**

at St. Paul's Anglican Church, Toronto

### ANNIVERSARY CELEBRATION



Order by Jan. 15, 1989  
Send Cheques to:

BDCS 25th Anniversary  
c/o Belleville District  
Christian School

RR 5, Belleville  
Ontario K8N 4Z5

For more details, call:  
Margaret TerMaar (613) 393-2638

- CIRCLE SQUARE RANCH  
Children's performance  
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\$1.50 per child, parents free

- ANNIVERSARY BANQUET  
With performance by

Youth With A Mission  
Saturday, Feb. 18, 1989

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- SOUVENIR BOOK

Copies \$20 each

- OTHER EVENTS PLANNED

Fun Fair Feb. 18, 1989

Open House Feb. 19, 1989

### Southern Florida calling

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Phone: (416) 352-2308

### Church news

#### Christian Reformed Church

#### Called

— to First, St. Thomas, Ont.,  
Rev. Jacob Quartel of Faith,  
Burlington, Ont.

#### Classis meeting

— Classis British Columbia  
North-West will meet in regular session on March 14-15, 1989, New Westminster CRC. All agenda material must reach the slated clerk by January 18, 1989.

**Fred Pel, SC**

#### New information

— Trenton, Ont.: 2nd pastor:  
Rev. Ed W. Visser, residence  
phone: (613) 394-6524; office:  
394-5046. Time of second  
service: 6 p.m.

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our  
vision

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## Persoverzicht

Carl D. Tuyl



**D**e jaartellingen gaan nu veranderen. Het wordt B.F.T. en A.F.T. Gewoonlijk zou dit jaar aangeduid worden als 1989, maar de politieke

overwinning van Monsieur Mulroney die hij behaalde met het klappen van de parlementaire zweep, heeft dat allemaal gewijzigd. Het is nu

After Free Trade I. In ieder geval wens ik u allen veel heil en zegen in het nieuwe jaar. Dat moet maar voorop.

★★★★

Er wordt alom gedebatteerd over de talenkwestie. En het gaat niet om Fries of Nederlands. Premier Bourassa

heeft het Engels uit het openbare straatbeeld verbanen. De vraag is maar of tweetaligheid wel doorgedruwd moet worden in Manitoba, en niet in Quebec. De Francophones zeggen dat er, om hun cultuur te bewaren, een basis gebied nodig is waar

alleen maar Frans gesproken zal worden. We kunnen de waarheid van die redenering wel aanvaarden, maar we zitten met het probleem, dat de tegenwoordige toestand toch in strijd is met de Canadese zowel als de in Quebec "geldende" clausule over menselijke rechten, waarin vrijheid van taalgebruik wordt gegarandeerd. Bovendien is de huidige wet niet in overeenstemming met een dergelijke verklaring over menselijke rechten die door de Verenigde Naties werd samengesteld en die door Canada ondertekend is. Het zit niet goed, hoe dan ook.

★★★★

De nieuwe "binnen-buiten-wet" heeft natuurlijk ook bijgedragen tot nieuwe vragen en discussies rondom de grondwettelijke overeenstemming van Meech Lake. Manitoba en New Brunswick hebben hun fiat nog niet gegeven en de huidige talenwet in Quebec demonstreert overduidelijk het voorbehoud van die provincies.

★★★★

**D**e politieke toekomst van Turner en Broadbent hangt ook in de weegschaal. Het verschil is, dat de Liberalen verschillende aannemelijke kandidaten hebben — Martin, Chretien — terwijl er aan de NDP horizon nog geen licht verschenen is. Bob White zit te popelen om het roer over te nemen, maar kandidaten zoals hij hebben bloed aan hun handen. Stephen Lewis misschien? Het is moeilijk om Lewis te zien als de kampioen van het proletariaat. Shirley Carr, de presidente van het Canadese Arbeiderscongres, lijdt aan hetzelfde mankement als Sheila Copps van de Liberale Partij. Te schel! Alhoewel niemand ooit Shirley Carr's betiteling van Mulroney zal vergeten: "Mrs. Thatcher in een onderbroek."

★★★★

De douane deed een boekje open over smokkelen. Er was een dame die een levende papegaai in haar beha verborgen had. De douane-beambte die haar aanhield zei, dat de afmetingen van de dame zijn argwaan hadden gewekt. En dan was er nog een lid van het vrouwelijk geslacht die Canada binnenkwam met een lange rookworst die onder haar jurk uitkwam. Ik reisde eens met iemand die zegge en schrijve 13 flessen Berenburger in zijn koffer had. De man groette alle kommiezen heel vriendelijk en royaal en niemand legde hem een strobreed in de weg. Een brutaal mens heeft de halve wereld...

★★★★

Voorspellingen over de economie in A.F.T. 1 varieerden tussen de uitersten van malaise en voorspoed. Nu de regering het handelsverdrag in de bus heeft zou het misschien eens tijd gaan worden om wat aandacht te

Vervolg op pagina 19...



### Speciale diensten voor speciale behoeften

Van kracht per 1 januari 1989.

LETTER MAIL	STANDARD		OVERSIZE		NON-STANDARD	
	Up to 30 grams	Over 30 up to 50 grams	Up to 30 grams	Over 30 up to 100 grams	Up to 30 grams	Over 30 up to 50 grams
CANADA	38¢	59¢	48¢	76¢	48¢	59¢
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INTERNATIONAL	Up to 20 grams 76¢		Over 20 up to 50 grams \$1.14			

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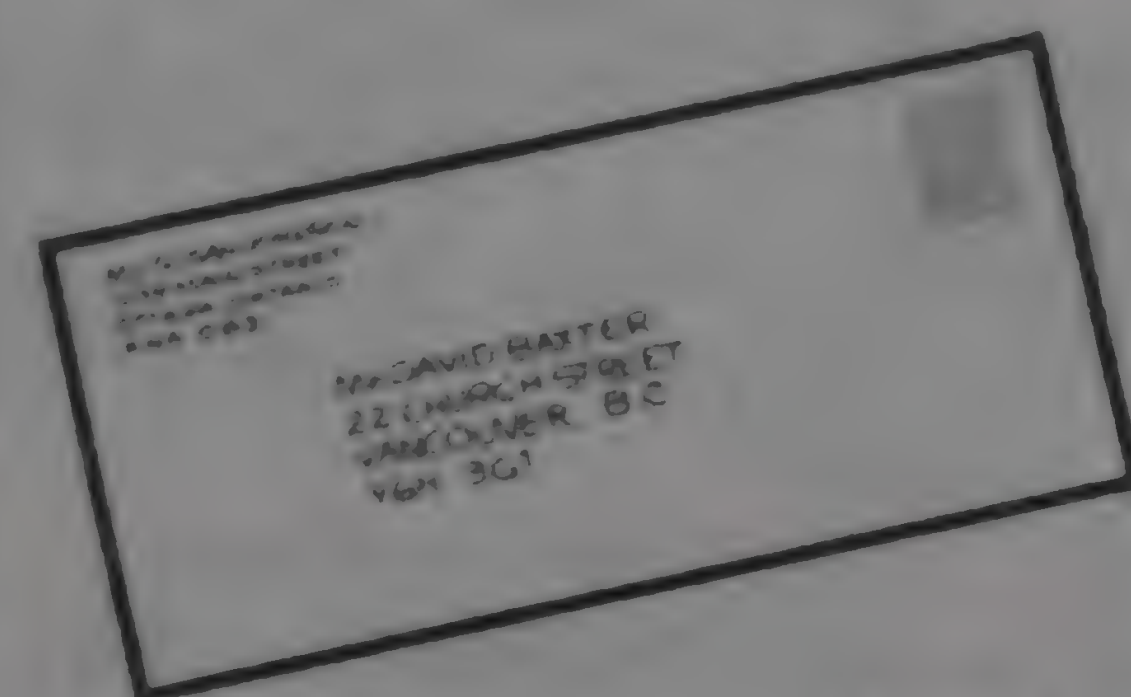
#### Tarieven van "oversize" en "non-standard" brieven

Het "oversize" tarief is van toepassing op elke brief die onderstaande maximale standaard afmetingen overschrijdt. Voor bedrijfspost (machinaal of postvergunning) is het "non-standard" tarief van toepassing op briefpost onder de minimale standaard afmetingen en op brieven die geen correcte postcode van de geadresseerde vermelden.

De standaard afmetingen zijn als volgt:

- Maximum standaard afmeting: 150 mm (5 7/8") x 255 mm (10")\*
- Minimum standaard afmeting: 90 mm (3 5/8") x 140 mm (5 1/2")
- Maximum standaard dikte: 5 mm (3/16")

\*Maximum standaard afmetingen na 1 april 1989: 140 mm (5 1/2") x 245 mm (9 5/8")

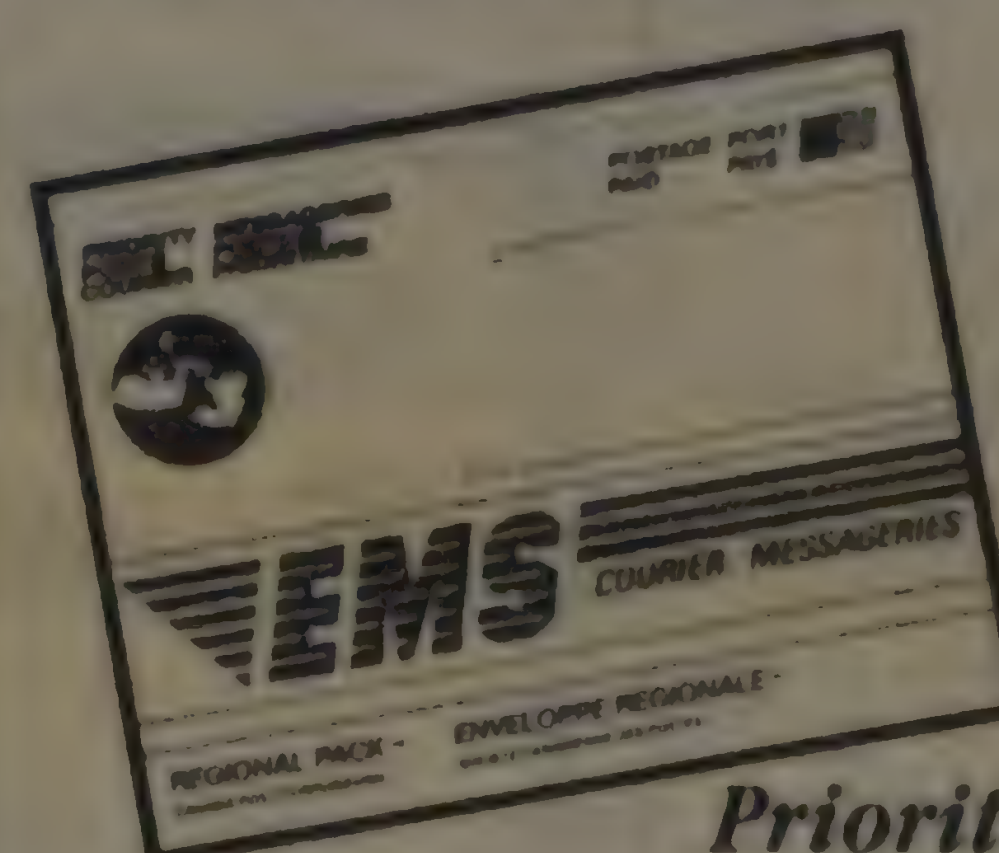


### ZEND UW POST SNELLER. HET IS ZO GEMAKKELIJK ALS 1-2-3!

1. Schrijf het adres duidelijk (of nog beter, gebruik uitsluitend hoofdletters). Verzekert u ervan dat de postcode correct is en schrijf het duidelijk op de laatste lijn van het adres, tenminste 19 mm (3/4") vanaf de onderkant van de enveloppe.

2. Vergeet niet als afzender uw adres met postcode te vermelden. Dit maakt het eventuele terugzenden van uw brieven gemakkelijker, wanneer uw post, om welke reden ook, niet besteld kan worden en helpt om uw relaties op de hoogte te brengen van uw juiste adres en postcode.

3. Gebruik de juiste porto. Raadpleeg bovenstaande tarieven en gebruik de juiste porto. Post met onvoldoende porto wordt teruggezonden en het resterende bedrag dient toegevoegd te worden.



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## Dutch

# Toch blijft Canada trekken



Photo: Harry Blokzijl

Het gezin De Vries — v.l.n.r. Theo, moeder Janke, Bert, Feitse en vader Pier — bij de boerderij in het Friese Oldeboorn. "Ons vertrek naar Canada heeft te maken met de toekomstmogelijkheden van onze zonen," zegt vader Pier.

### Herman Van Amsterdam

Oldeboorn, Nederland — Boer Pier de Vries (40) uit het Friese Oldeboorn zegt het heel bewust: "Daar ligt onze toekomst en niet hier in Nederland."

Afgelopen dinsdag was het voor alle gezinsleden even slikken, toen zij wegreiden van hun boerderij De Swette, maar eenmaal op weg naar het vliegveld was er al snel sprake van een opgewekte stemming. Reisdoel: Canada, met als bestemming daar een nog naamloze boerderij op 50 kilometer van Winnipeg.

Het emigreren is weer in onder Nederlandse boeren en vooral Canada trekt. Honderden agrariërs lopen met plannen rond. Het is jaren niet zo druk geweest op de voorlichtingsavonden over emigratie. "Ik trek volle zalen," zegt mevrouw C. van der Heijden, die sedert een jaar in Nederland de zaken behartigt voor de in Canada actieve agrarische makelaar Ben Vanderzwaag. Deze bakkersdochter, die landelijk actief is in het CDA (Vrouwenberaad) en van wie de kinderen inmiddels uit huis zijn, wilde wel eens iets anders om handen hebben dan vrijwilligerswerk.

### Gelukzoekers

Momenteel zijn in Nederland enkele tientallen makelaars op dit terrein actief. Met advertenties en oproepen in de vakbladen bieden zij boeren die elders hun geluk willen zoeken, hun diensten aan.

Meest lucratief onderdeel van de bemiddeling is uiteraard het leveren van een nieuwe boerderij. Van vele hoeven die het op Canada gespecialiseerde makelaarskantoor Vanderzwaag in de aanbieding heeft, zijn foto's beschikbaar.

De bemiddelaarster: "Wij adviseren boeren die serieuze plannen hebben, eerst in Canada poolshoogte te gaan nemen en beslist niet alleen af te gaan op een plaatje."

Zij organiseert daarom geheel verzorgde groepsreizen van een dag of acht waarbij de boerderijen worden bekeken. Die reizen, maximaal voor zo'n 15 man, zijn meestal volgeboekt. Per maand helpt mevrouw Van der Heijden gemiddeld één boerengezin het land uit.

Het Landbouw Economisch Instituut komt binnenkort met een rapport waarin de huidige beweegredenen voor emigratie van Nederlandse boeren worden opgesomd. De belangrijkste grief blijken de 'productiebeperkende maatregelen' te zijn, de onzekerheid over toekomstige landbouwmaatregelen en de hoge belastingen. Ook het feit dat 'Nederland zo vol is, en er op bedrijven doorgaans weinig uitbreidingsmogelijkheden zijn' spelen een rol.

Canada is veruit favoriet bij de agrariërs.

Vlak na de laatste wereldoorlog, toen emigreren razend populair was, waren het nijvere ambtenaren die de emigranten wegwijs maakten. Met hun dia's, folders en wervende praatjes trokken zij van zaal naar zaal en onder hun 'hoede' waagden vele duizenden toen de oversteek.

De emigratiedienst, vallend onder het ministerie van sociale zaken, had in die tijd tientallen ambtenaren in dienst om gegadigden te informeren en op weg te helpen. Dat kleine legertje van toen is inmiddels uitgedund tot in totaal acht consultants.

Van de voorlichtingsbudgetten is nauwelijks iets over.

### Hoge koopprijs

Het is bekend dat Nederlandse boeren momenteel heel hoge prijzen moeten betalen voor hun

nieuwe onderkomen in Canada. Dat is ook bekend bij de Nederlandse ambassade in dat land en onderwerp van discussie.

In een vertrouwelijke brief schreef hoofdemigratie-ambtenaar A. Rijpkema kortgeleden aan zijn collega in Ottawa: "Het opvoeren van de koopprijs houdt veelal verband met de reputatie die de Nederlandse boer heeft verworven, zeer kapitaalkrachtig te zijn. Het komt mij voor dat de emigrant onvoldoende over de koopprijs onderhandelt, soms uit een zekere argeloosheid, dan wel een tekort aan zakelijk inzicht."

Als een Canadese boer weet dat er een Nederlander op zijn boerderij aast, dan verhoogt hij zonder blikken of blozen zijn vraagprijs met 100,000 gulden of meer. En dat heeft al in heel wat landbouwgebieden in Canada kwaad bloed gezet bij boeren die voor hun zonen ook wel eens een boerderij in de omgeving willen kopen, maar die niet kunnen opbieden tegen wat Nederlanders bereid zijn te betalen.

De Nederlandse Emigratiedienst had in het verleden ook steunpunten in Canada. Die zijn bijna allemaal opgeheven. Om dat gat op te vullen is emigrant Jan van Egmond in de buurt van Toronto samen met zijn vrouw een particulier voorlichtingsbureau begonnen om boeren die in Canada poolshoogte komen nemen, met raad en daad bij te staan.

Van Egmond: "Het komt geregeld voor dat een Nederlandse boer hier een kat in de zak koopt, zoals laatst nog in Ottawa is gebeurd. Al kort na aankoop bleek de hele grond verziekt te zijn. Een ander werd een boerderij aangesmeerd die vlak naast een vuilnisbelt lag en die heeft nu problemen met het grondwater."

Van Egmond zet ook zijn vraagtekens bij sommige voorlichtingsreizen die naar Canada worden georganiseerd en waarbij groepjes agrariërs onder leiding van een makelaar rondtoeren in de streek van keuze.

Hij zegt: "Het gebeurt maar zelden dat er voldoende tijd is om met de eigenaars van de boerderijen te praten. Soms zijn die gewoon niet thuis."

De Canadese ambassade in ons land heeft een zwarte lijst opgesteld met daarop de namen van (Canadese) makelaars die als ladenlichters bekend staan en van wie er velen in het verleden in Nederland hun slag hebben geslagen. Ter bestrijding van oplichtingspraktijken heeft de ambassade nu speciale voorwaarden verbonden aan de visumaanvraag van een Nederlandse boer die de

oversteek wil maken.

Zo wordt die boer op het hart gedrukt eerst een optie te nemen op de boerderij van zijn keuze en niet direct te kopen. De ambassade stuurt de details over de gewenste verkoopprijs plus nog wat aanvullende bijzonderheden over het bedrijf naar Canada, waar landbouwspecialisten beoordelen of er sprake is van eerlijk zaken doen. Zo nee, dan komt er ook geen visum.

Tot nu toe kwamen er dit jaar 53 families in aanmerking voor een visum en de verwachting is dat er in de maand december nog heel wat bijkomen.

Deze week streek het gezin De Vries dus in Canada neer. Vader Pier (40), moeder Janke (41) en hun drie zonen Feitse (16), Theo (14) en Bert (9). Ze gaan aan de slag op een boerderij met 195 stuks vee en een grondoppervlakte van 320 hectare.

### Doorgehakt

"Als alles goed gaat, zijn we voorgoed uit Nederland weg," zegt De Vries, die eigenlijk al sinds zijn trouwen in 1971 aan emigreren heeft gedacht, maar nu dan eindelijk de knoop

heeft doorgehakt.

"Het is niet zozeer uit onvrede dat we vertrekken, het heeft meer te maken met de mogelijkheden van onze zonen. Ze willen alle drie boer worden en dat gun ik ze ook graag, maar het tweemansbedrijfje dat ik in Nederland had, was gewoon te klein.

"In Nederland is moeilijk aan een grotere boerderij met veel meer hectares te komen, in Canada is dat geen probleem. We hebben gekozen voor een boerderij in de buurt van Winnipeg, zodat onze oudste zoon, die heel goed kan leren, eventueel daar kan gaan studeren, als hij het als boer uiteindelijk toch niet ziet zitten."

Afgelopen dinsdagavond landde hun vliegtuig in Canada.

Pier: "Woensdag hebben we wat administratieve zaken geregeld en donderdagochtend zijn we op de boerderij al vroeg opgestaan om te doen waarvoor we hier zijn gekomen: heerlijk, hard werken."

Overgenomen uit: Algemeen Dagblad

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Effective January 1, 1989, Calvinist Contact is making another painful (and costly) adjustment in its official mailing address.

We spent thousands of dollars on new stationery, postage, etc. after we moved to a new plaza in St. Catharines during September, 1987.

We faithfully carried out the wishes of Canada Post and used the then correct postal code (L2R 6P9).

Just recently, however, our plaza, in Canada Post's limitless wisdom, was designated a "superbox" area. The sweet little thing now sits on a cement pad on a windy corner not too far away from us.

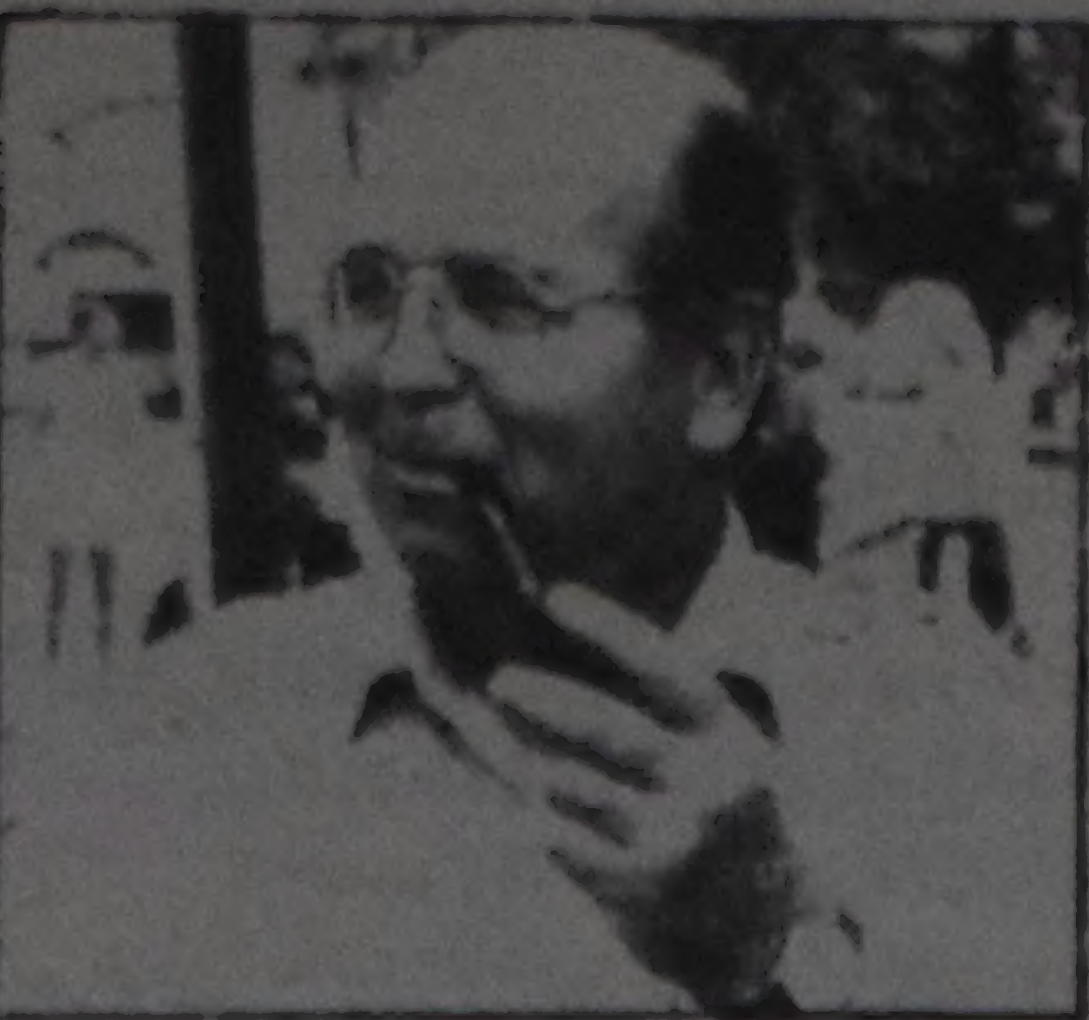
With the new designation came Canada Post's order: please change your postal code immediately. No comforting words like: "We give you a period of grace," or "Send your bill for unforeseen charges to Ottawa"!

All we can do now is to ask you to assist us by correctly addressing your mail from now on. If our address is in your computer or mailing list, please make the change immediately. Our official address is now:

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Love to whack one after this one.





Kommentaar met  
een knipoog

Een spreekwoordenwedstrijd in  
Shalom Manor

Herman de Jong

**Herman de Jong**  
Elke maandagavond komen de bewoners van Shalom Manor in Grimsby bijeen om een uurtje te zingen. Maar je kunt niet altijd hetzelfde doen. Soms doen ze ook een spel of een wedstrijd. En zo kwamen er bij een spreekwoordenwedstrijd de volgende spreekwoorden uit de bus:

1. Geen pot zo scheef of er past een deksel op.

2. Kleine potjes hebben grote oren.

3. Elk vogeltje zingt zoals hij gebekt is.

4. De pot verwijt de ketel dat hij zwart ziet.

5. Zo komen de snoepers te pas.

6. Lekker is maar een vinger lang.

7. Hoe harder het regent, hoe eerder het droog is.

8. Geld wat stom is, maakt recht wat krom is.

9. Een ezel stoot zich geen twee keer aan dezelfde steen.

10. Wie vecht om een koe, geeft er één toe.

11. Met de hakken over de sloot.

12. Stille waters hebben diepe gronden.

13. Men kan altijd wel een stok vinden om een hond te slaan.

14. Wie het onderste uit de kan wil hebben krijgt het lid op de neus.

15. Met een metworst naar een zij spek gooien.

16. Je weet nooit hoe een koe een haas vangt.

17. Als het kalf verdronken is dempt men de put.

18. Achter de wolken schijnt toch de zon.

19. Als de kat van huis is piepen de muizen.

20. Die hoog klimt valt laag.

21. Zoals het klokje thuis tikt, tikt het nergens.

22. Hij is ook liever lui dan moe.

23. Je moet de kat niet op het spek binden.

24. Wie zijn gat brand moet op de blaren zitten.

25. Hij heeft teveel boter op zijn hoofd.

26. De muizen liggen daar ook dood voor de kast.

27. Oost, west, thuis best!

28. Rust roest!

29. Zo de boom valt, zo blijft hij liggen.

30. Spreken is zilver, zwijgen is goud.
31. Die niet waagt, die niet wint.

32. Het is niet alles goud wat er blinkt.

33. Het raakt schip noch wal.

34. Je moet het paard niet achter de wagen spannen.

35. Wie de bal kaatst kan hem terug verwachten.

36. Wie het laatst lacht, lacht het best!
37. Je mag niet onder andermans duiven schieten.

38. De morgenstond heeft goud in zijn mond.

39. Je moet de dag niet prijzen voor het avond is.

40. De beste stuurman staat aan wal.

41. Schoenmaker, hou je bij je leest!

42. Waar rook is, is vuur.

43. Zo de wind waait, waait mijn jasje.

44. Zo de ouden zongen, piepen de jongen.

45. De appel valt niet ver van de boom.

46. Zo de waard is zo vertrouwt hij zijn gasten.

47. Veel geschreeuw, maar weinig wol.

48. Ieder vogeltje zingt zoals hij gebekt is.

49. Nieuwe bezems vegen schoon.

50. Blaffende honden bijten niet.
51. Het kan beter van de schoof dan van de band.

52. Beter één vogel in de hand dan tien in de lucht.

53. Ouderdom komt met gebreken.

54. Men kan geen veren van een kikker plukken.

55. Vele varkens maken de spoeling dun.

56. Beter een half ei dan een lege dop.

57. Beter ten halve gekeerd dan ten hele gedwaald.

58. Je moet niet op iedere slak zout leggen.

59. Hoogmoed komt voor de val.

60. Je kunt geen ijzer met handen breken.

61. Beter een goede buur dan een verre vriend.

62. Hoe later op de avond hoe schoner volk.
63. Als de wijn is in de man, is de wijsheid in de kan.

64. Wie niet horen wil moet voelen.

65. Hij heeft de klok wel horen luiden, maar weet niet waar de klepel hangt.

66. Eén zwaluw maakt nog geen zomer.

67. Je moet niet zo hoog van de toren blazen.

68. Een goed begin is het halve werk.

69. Met het verkeerde been uit bed stappen.

70. Het hemd is nader dan de rok.

71. Waar het hart vol van is loopt de mond van over.

72. Hij loopt niet in zeven sloten tegelijk.

73. Zaken gaan voor het meisje.

74. Wie het kleine niet eert, is het grote niet weerd.

75. Wie niet sterk is moet slim wezen.

76. Het gras van je buurman is altijd groener dan bij jezelf.

77. Het zijn sterke benen die de weelde kunnen dragen.

78. Eendracht maakt macht.

79. De laatste loodjes wegen het zwaarst.

80. Vele handen maken licht werk.

81. Dat is ook mosterd na de maaltijd.
- Er waren er nog veel meer! Maar er moet ook wat ruimte overblijven in CC voor andere zaken!**

Herman de Jong woont in Jordan Station, Ont.

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## Persoverzicht

Carl D. Tuyl

... vervolg van pagina 16.

besteden aan ons nationale tekort, dat zo langzamerhand meer nullen heeft dan het aantal preken van een pensioengerechtigde dominee.

★★★★  
Het immigratie beleid in ons land zou per 1 januari wat sneller te werk gaan. Eerst zien, dan geloven. Er zijn ondertussen zo'n 80.000

aanvragen op de wachtlijst. Allemaal mensen die het hier beter vinden dan waar ze vandaan kwamen. Iets, dat tot dankbaar nadenken stemt. Alberto Belli, Canada's consul in Nicaragua's Managua kreeg alleen al in de afgelopen maand meer dan duizend aanvragen voor immigratie naar Canada. In Nicaragua heeft de inflatie

het ondenkbare niveau van 12.000 procent bereikt.

★★★★

President-elect Bush heeft zijn kabinet bij elkaar. Het heeft een WASP kleur en een vanille smaak, zoals algemeen verwacht werd. Bushs kabinet zal zich ook bezig moeten gaan houden met het nationale tekort, dat bij onze bureaus ook

niet voor de poes is. Vol verwachting klopt ons hart over het nieuwe Mulroney kabinet. Geen verandering in het Ministerie van Financiën, daar kunnen we wel zeker van zijn.

★★★★

Er is intensieve diplomatieke activiteit aan de gang om het Israël/Palestine konflikt tot

een oplossing te brengen. Egypte ontving uitnodigingen om een bemiddelaarsrol te spelen. Alles zit nog vast op Israëls weigering om ooit met de PLO aan één tafel te zitten. Er zal een soort kompromis gevonden moeten worden: vouloir c'est pouvoir, waar een wil is, is een weg. Misschien moet Barbara Frum er wel aan te pas komen.

★★★★

Het gaat goed met de glasnost in Rusland. Mikhail Gorbachev is zijn tegenstanders te glad af. Helaas is er nog geen doorlopende voorraad van toiletpapier in de winkels. Ah, wel, dan maar Pravda gebruiken.

★★★★

In West Duitsland, waar je de autobahn opgaat op eigen risico, heeft de regering aangedrongen op meer beleefdheid in het verkeer. Dat staat zo ongeveer gelijk met een pitbull te vragen om niet zo agressief te zijn. 't Zit in de aard van het beest, en met strelen komt het er niet uit.

★★★★

In Japan werd een nieuwe minister van Justitie benoemd om de politieke corruptie uit te roeien. Binnen een paar uur na zijn benoeming werd bekend, dat de minister — Takashi Hasegawa — geld had aangenomen van een onderneming die nogal berucht was vanwege pogingen om politici om te kopen. Takashi Hasegawa had nauwelijks tijd om zijn jas op zijn kantoor op te hangen, of hij moest al weer aftreden. U ziet maar weer: wie boter op zijn hoofd heeft moet niet in de zon gaan staan.

★★★★

Om u maar weer eens te bewijzen hoe de tijden veranderen, citeer ik uit het *Algemeen Dagblad* een recept van echte Hollandse kost: Sint-Jacobsschelpen en garnalen met een basilicumdressing. Als toetje: mousse van peren met een schuimige pistachesaus. Het komt me voor, dat de Hollandse keuken iets meer gekompliceerd is geworden. Bruine bonen met spekvet is er niet meer bij. Wat er wel bij gekomen is, is bijna een hele pagina waarin "dames" hun diensten aanbieden.

★★★★

En als we het *Algemeen Dagblad* niet gelezen hadden zouden we nooit geweten hebben, dat tot eind januari de bekende stier van Potter te kijk staat op de melkpakken van Frico. "Stiermelk?", vraag het *Algemeen Dagblad*. En voor mensen die het beu zijn om met een zakdoek rond te lopen mag ik melden, dat de firma Ticomex adverteert met een neusreinigingspompje. Misschien wel een gepast geschenk voor de een of ander.

Carl Tuyl is predikant te Kingston, Ont.



## DE SPECIALE VROEGE VOGEL VAN DE KLM BRENGT U GOEDKOPER THUIS.

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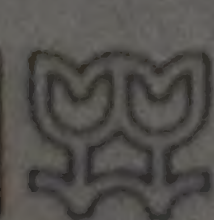
#### SPECIALE VROEGE VOGEL: BOEK VOOR 28 FEBRUARI.

HALIFAX/AMSTERDAM RETOUR	VANAF	\$578
MONTREAL/AMSTERDAM RETOUR	VANAF	\$578
OTTAWA/AMSTERDAM RETOUR	VANAF	\$608
TORONTO/AMSTERDAM RETOUR	VANAF	\$608
WINNIPEG/AMSTERDAM RETOUR	VANAF	\$728
CALGARY/AMSTERDAM RETOUR	VANAF	\$788
EDMONTON/AMSTERDAM RETOUR	VANAF	\$788
VANCOUVER/AMSTERDAM RETOUR	VANAF	\$828
VICTORIA/AMSTERDAM RETOUR	VANAF	\$858

Meer Holland voor minder geld! Deze lente en zomer zijn voor u! Neem de speciale Vroege Vogel\* van de KLM. Boek bij de KLM naar Amsterdam voor 28 februari en u krijgt gegarandeerd het laagste tarief voor een lijnvlucht van welke maatschappij dan ook. Gaan de tarieven omhoog tegen uw vertrekdatum, u betaalt geen cent meer. Worden ze lager, dan wordt u het verschil terugbetaald.

Nog beter: De KLM biedt gratis een hele week rijden met een Citroen AXII aan van Avis.\*\* Vraag er naar! (Vraag ook naar de reducties op een tweede week huur!)

Kom mee! Laat ons 40 jaar KLM service in Canada vieren. Spaar met stijl en neem de Speciale Vroege Vogel! Bel uw reisbureau voor 28 februari. En schrijf naar Holland dat u er aan komt.

Holland 

The Reliable Airline

  
**KLM**  
Royal Dutch Airlines

\*Tarieven mogen verschillen naar gelang van de tijd van het jaar. Minimum verblijf 7 dagen, maximum 1 jaar. Start \$125 - binnen 7 dagen na het boeken en betaal de rest 21 dagen voor de vertrekdatum. Boeken moet 21 dagen voor vertrek geschieden. Tarieven zijn onderhevig aan goedkeuring van de regering en aan verandering zonder voorafgaande waarschuwing. \*\*De auto moet voor vertrek gereserveerd worden. Minimum 2 KLM passagiers per auto. Vraag uw reisbureau naar de "Wings'n Wheels Holidays" bundel van de KLM.



Books

Robert VanderVennen, book review editor

Christian living

Vision for why Christians work

*Why Work? Careers and Employment in Biblical Perspective, by John A. Bernbaum and Simon M. Steer. Grand Rapids, Mich.: Baker, 1986. Paper, 88 pp., \$6.25. Reviewed by Denise Bezuyen, business student at Redeemer College, Ancaster, Ontario.*

Have you ever wondered, as a Christian, if the work you are engaged in is what the Lord wants for you? Have you ever wondered why you work? Or maybe you have lost your vision regarding work.

As a student I wonder what I will do after I graduate and if what I will do will serve the Lord's purpose. John A. Bernbaum and Simon M. Steer in writing this book want to help Christians rediscover a biblical vision of work.

For many people in our society work has no purpose. It has become a mechanical process to make a living. For others, work has a purpose but it is distorted — work gains one personal esteem or material wealth. So why do Christians work? Bernbaum and Steer present a summary of the biblical teaching regarding work: *We work to serve God and bring glory to his name, to fulfil our distinctiveness as humans by being stewards and co-creators with God in the world, to provide for our needs and those of our families because that is what God intended and to help others who are in need.*

Work as service

Scripture emphasizes the word "service." Therefore work is primarily service to God and others, and secondarily, service to ourselves. "Work is part of our stewardship," they say.

Bernbaum and Steer approach the "why work?" question from a biblical starting point. The first job description (Genesis 1:28) is "fill the earth and subdue it." Our cultural mandate is very general but it is an instruction to work. Due to human

fallenness there is also a fallen aspect to work. First, humankind were to subdue the earth for God's glory, but we began to exploit the earth for ourselves. Second, mental and physical toil as work became frustrating or monotonous. Third, conflicts developed, spoiling our work relationships. Nevertheless, labour is a God-ordained function, part of God's original intention and not due to the fall.

The authors feel it is important to develop a historical perspective on work so that "every generation of believers can learn from the insights and oversights of those who have gone before." They summarize their historical survey from the ancient world to the post-industrial society of the 20th century, or in other words, from the deification of work to distorted views of work. The distorted views are caused by secular cultural influences throughout history. Throughout, Bernbaum and Steer attempt to rediscover the biblical vision of work.

Vocational choice

We Christians must approach our vocational choices in the faith that God has provided us with gifts and motivation to use in his service and that he has an interest in our lives; he has a plan for us. But does he call us to a specific career? There is no right answer to this question, the authors say. But if we pursue our careers with the assurance that they are God's will for us, that they are in God's plan, then we can call our careers "callings."

When we equate the biblical notion of calling to careers, we imply that there is only one occupation to which we are divinely appointed. This causes anxiety in the choice of a career and questions about our fulfilling God's will. Instead, Bernbaum and Steer point out that "calling" implies that we are called by God to salvation and to holy living. "Every Christian has received God's call. Without it, we would never be saved. But this call

refers to salvation, not career choice." Career choice is one aspect of our calling.

In their conclusion, Bernbaum and Steer illustrate practical applications of biblical perspectives. First, they apply those perspectives to the larger social context, the modern market place. "We are called into his kingdom ... as agents in the world, empowered by his Holy Spirit," to witness and live a life of faithfulness.

Second, Bernbaum and Steer include interviews with Christians of different marital status and work situations. These interviews present us with concrete situations in which others have applied Christian biblical perspectives to their careers in the modern market place, resisting secular cultural influences that may distort their views.

Third, the authors question how we Christians can go into the workplace and not fall into the traps of secular influences. The obvious answers for Christians can be found in scripture:

*Scripture warns about avoiding cultural conformity and instructs us to be discerning about subtle forms of idolatry .... However, it also helps us understand what God's desire is for our lives and what God is doing in history.*

Christian vision for work

Bernbaum and Steer have been successful in rediscovering the vision for a Christian perspective on work today. They are clear and concise in defining perspectives that lead to a new vision for the purpose of work. As their vision is biblically based, there are no new, dramatic insights in their answer to "Why Work?" Biblical principles have been clearly articulated for those who struggle with culturally distorted perspectives. They provide a fresh outlook for Christians who have lost the biblical purpose of their work.

I would recommend this book to everyone: to the Christian student who wonders what work he or she will do and why; to the Christian who faces a career choice and doesn't know what he or she should be looking for concerning the Lord's will; to the Christian who finds no purpose in work, who has lost his or her vision; even to the non-Christian who wonders what vision the Christian has that gives purpose to work. This book, because it is orderly, simple, concise and brief in describing the principles of this vision, makes easy reading for all, Christian and non-Christian.



Friends of God

Wayne Brouwer

The Bible (VI)

*"They devoted themselves to the apostles' teachings ...." (Acts 2:42)*

When Jesus spoke to his disciples about the Bible in Luke 24:44, he said that all the scriptures point to him. Certainly that is what the apostles were teaching in Acts 2, especially when you look back a few verses to Peter's Pentecost sermon. But does that mean you can find Jesus or his cross or his teachings on every page of the Bible? Not exactly.

The big picture

But wherever you read in the Bible, a picture emerges that is bigger than our normal view. God is there, from the beginning of time, and as you watch him, spangling the heavens with stars and worlds, reaching back into the rebellion of earth's shadowlands, reclaiming lives that have fought for the Enemy, healing hearts that have been poisoned with the terminal diseases of hate and apathy, then suddenly it all points to Jesus, this man who is more than a man.

In him the worlds find their origin. In him the kingdoms of good and evil collide. In him wisdom breathes its power, and psalms and hymns and spiritual songs find their tune. Before him the screams of demons erupt and the cries of children fall silent. In him governments shake and totter, and the weak are made strong. In him God's covenant love becomes a reality, and heaven kisses earth with its blessing!

What is the Bible all about? Jesus says it is the grand diversity of God's covenant love in redemptive acts, in authoritative teachings, and in responsive praise and community celebration. It is the signboard along a million streets and roads that points toward a single goal, a single purpose, a single end, and the one who is himself the Way, the Truth, and the Life.

That's the message of the Bible! That's what the early Christians devoted themselves to as they sat at the feet of the apostles. That's how you should hear the voice of God speak to you today.

"It kicks me!"

There is a delightful story from the early years of Christian missions in China. After the Bible had been translated into a particular dialect, a missionary gave a copy to a man in high position in the village where he was working. A few weeks passed, and suddenly the man came to return the book to the missionary.

"You may keep it!" he was told. "Yes," the man said. "I know. But every time I read it, it kicks me!"

That's why we have the Bible. Through it God speaks in covenant love: a gentle nudge or a soft call; a still, small voice, or a bang on the head; maybe even a kick in the pants, if that's what it takes, till we turn round to the open arms of the great God of the universe who points us to the cross of Jesus, and wraps us in the warm embrace of his tender mercies.

Love's devotion

Centuries ago, a young couple became engaged. But before the wedding, the man had to go overseas for an indefinite time. First there were a few letters that drifted back in the uncertain mails. But then the letters stopped. Days, months, and finally years passed without any word from him. His fiancée waited for him sorrowfully, but without abandoning hope for his return. Some piously feigned compassion, but secretly derided her false hopes and dreams. Some chided openly, with spiteful glee, "It seems your love has all but forgotten you and will never come back."

But she would pick up the last letter, and read again his promises of faithfulness and his commitment to return. Her heart was put at rest, her spirits lifted, and she carried on with patience. And indeed, in another year, her lover came home. His word of promise, written on fading pages, was the strength of her love as she devoted herself to its teaching. And faith became sight.

"They devoted themselves to the apostles' teachings ...." Do you?

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